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# VI

# DHAMMAPADA

## 1. Yamakavagga

1. Manopubbaṅgamā dhammā manoseṭṭhā manomayā,
manasā ce paduṭṭheṇa bhāsati vā karoti vā,
tato naṃ dukkham anveti cakkaṃ va vahato padaṃ.

2. Manopubbaṅgamā dhammā manoseṭṭhā manomayā,
manasā ce pasannena bhāsati vā karoti vā,
tato naṃ sukham anveti chāyā va anapāyinī.

3. "Akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me"—
ye taṃ upanayhanti, veraṃ tesaṃ na sammati.

4. "Akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me"—
ye taṃ na upanayhanti, veraṃ tesūpasammati.

5. Na hi verena verāni sammantīdha kudācanaṃ,
Averena ca sammanti ; esa dhammo sanantano.[1]

6. Pare ca na vijānanti : "mayaṃ ettha yamāmase";
ye ca tattha vijānanti, tato sammanti medhagā.

7. Subhānupassiṃ viharantaṃ indriyesu asaṃvutaṃ
bhojanamhi c' amattaññuṃ kusītaṃ hīnaviriyaṃ
taṃ ve pasahati Māro, vāto rukkhaṃ va dubbalaṃ.

8. Asubhānupassiṃ viharantaṃ indriyesu susaṃvutaṃ
bhojanamhi ca mattaññuṃ saddhaṃ āraddhaviriyaṃ
taṃ [ve] na ppasahati Maro, vāto selaṃ va pabbataṃ.

9. Anikkasāvo kāsāvaṃ yo vatthaṃ paridahessati
apeto damasaccena, na so kāsāvam arahati.

[1] *Porāṇā pakiti* in Asokan expression (Minor Rock Edict I). *Cf.* Pali *porāṇiyā pakati* in Fausböll's *Jātaka*.

10. Yo ca vantakasāv' assa sīlesu susamāhito
upeto damasaccena, sa ve kāsāvam arahati.

11. Asāre sāramatino sāre cāsāradassino
te sāraṃ nādhigacchanti micchāsaṅkappagocarā.

12. Sārañ ca sārato ñatvā asārañ ca asārato,
te sāraṃ adhigacchanti sammāsaṅkappagocarā.

13. Yathā agāraṃ ducchannaṃ vuṭṭhi samativijjhati,
evaṃ abhāvitaṃ cittaṃ rāgo samativijjhati.

14. Yathā agāraṃ succhannaṃ vuṭṭhi na samativijjhati,
evaṃ subhāvitaṃ cittaṃ rāgo na samativijjhati.

15. Idha socati, pecca socati, pāpakārī ubhayattha socati;
so socati, so vihaññati, disvā kammakiliṭṭham attano.

16. Idha modati, pecca modati, katapuñño ubhayatthā modati;
so modati, so pamodati, disvā kammavisuddham[2] attano.

17. Idha tappati, pecca tappati, pāpakārī ubhayattha tappati;
"pāpam me katan" ti tappati, bhiyyo tappati duggatiṃ gato.

18. Idha nandati, pecca nandati, katapuñño ubhayattha nandati;
"puññam me katan" ti nandati, bhiyyo nandati
suggatiṃ gato.

19. Bahum pi ce sahitaṃ bhāsamāno
na takkaro hoti naro pamatto,
gopo va gāvo gaṇayaṃ paresaṃ
na bhāgavā sāmaññassa hoti.

20. Appam pi ce sahitaṃ bhāsamāno
dhammassa hoti anudhammacārī,
rāgañ ca dosañ ca pahāya mohaṃ
sammappajāno suvimuttacitto
anupādiyāno idha vā huraṃ vā,
sa bhāgavā sāmaññassa hoti.

[2] Preferred to *kamma-visuddhim* for its uniformity with *kamma-kiliṭṭham* in verse 15.

## 2. APPAMĀDAVAGGA*

1. Appamādo amatapadaṃ,[1] pamādo maccuno padaṃ,
appamattā na mīyanti, ye pamattā yathā matā.[2]

2. Etaṃ visesato ñatvā appamādamhi paṇḍitā
appamāde pamodanti ariyānaṃ gocare ratā.

3. Te jhāyino sātatikā niccaṃ daḷhaparakkamā
phusanti dhīrā nibbānaṃ yogakkhemaṃ anuttaraṃ.

4. Uṭṭhānavato satimato sucikammassa nisammakārino
saññatassa ca dhammajīvino appamattassa yaso 'bhivaḍḍhati.

5. Uṭṭhānen' appamādena saññamena damena vā
dīpaṃ kayrātha medhāvī yaṃ ogho nābhikīrati.

6. Pamādaṃ anuyuñjanti bālā dummedhino janā,
appamādañ ca medhāvī dhanaṃ seṭṭhaṃ va[3] rakkhati.

7. Mā pamādam anuyuñjetha ; mā kāmaratisanthavaṃ ;
appamatto hi jhāyanto pappoti vipulaṃ sukhaṃ.

8. Pamādaṃ appamādena yadā nudati paṇḍito,
paññāpāsādam āruyha asoko sokiniṃ pajaṃ
pabbataṭṭho va bhummaṭṭhe dhīro bāle avekkhati.

9. Appamatto pamattesu suttesu bahujāgaro
abalassa va sīghasso hitvā yāti sumedhaso.

10. Appamādena Maghavā devānaṃ seṭṭhataṃ gato ;
appamādaṃ pasaṃsanti, pamādo garahito sadā.

11. Appamādarato bhikkhu pamāde bhayadassivā
saññojanaṃ anuṃ thūlaṃ ḍahaṃ aggī va gacchati.

12. Appamādarato bhikkhu pamāde bhayadassivā
abhabbo parihānāya nibbānass' eva santike.

* For the bearing of this Vagga on the story of conversion of Asoka to Buddhism, see Dīpavaṃsa (VI, verses 52-53) ; Mahāvaṃsa (V, verse 68) ; Samantapāsādikā (Vol. I. p. 47).

[1] *Padaṃ* has been used in the sense of *upāya*, *magga*.

[2] *Cf.* Sanatsujātīyagītā, I. 4 :

Pramādaṃ vai mṛtyum ahaṃ bravīmi,
sadā 'pramādam amṛtatvaṃ bravīmi.

[3] *Cf.* Prakrit Dhammapada *Apramadavaga*, which has *seṭhi va* (= Pali *seṭṭhī va*).

## 3. CITTAVAGGA

1. Phandanaṃ capalaṃ cittaṃ dūrakkhaṃ dunnivārayaṃ
ujuṃ karoti medhāvī usukāro va tejanaṃ.

2. Vārijo va thale khitto okamokato ubbhato
pariphandat' idaṃ cittaṃ Māradheyyaṃ pahātave.

3. Dunniggahassa lahuno yatthakāmanipātino
cittassa damatho sādhu, cittaṃ dantaṃ sukhāvahaṃ.

4. Sududdasaṃ sunipuṇaṃ, yatthakāmanipātinaṃ
cittaṃ rakkhetha medhāvī, cittaṃ guttaṃ sukhāvahaṃ.

5. Dūraṅgamaṃ ekacaraṃ asarīraṃ guhāsayaṃ
ye cittaṃ saññamessanti, mokkhanti Mārabandhanā.

6. Anavaṭṭhitacittassa saddhammaṃ avijānato
pariplavapasādassa paññā na paripūrati.

7. Anavassutacittassa ananvāhatacetaso
puññapāpapahīnassa n' atthi jāgarato bhayaṃ.

8. Kumbhūpamaṃ kāyam imaṃ viditvā
nagarūpamaṃ cittam idaṃ ṭhapetvā
yodhetha[1] Māraṃ paññāvudhena,
jitañ ca rakkhe, anivesano siyā.

*9. Aciraṃ vat' ayaṃ kāyo paṭhaviṃ adhisessati
chuddho apetaviññāṇo niratthaṃ va kaliṅgaraṃ.

10. Diso disaṃ yaṃ taṃ kayirā verī vā pana verinaṃ
micchāpaṇihitaṃ cittaṃ pāpiyo naṃ tato kare.

11. Na taṃ mātā pitā kayirā, aññe vāpi ca ñātakā,
sammāpaṇihitaṃ cittaṃ pāpiyo naṃ tato kare.

[1] Variant : *Yojetha.*

* Note that the Prakrit counterpart of this verse does not occur in the Mind-group, where it is out of tune with the remaining gāthās, but it comes appropriately under "Decay" (see Prakrit Dhammapada, *Jaravagga*, v. 17).

## 4. Pupphavagga

1. Ko imaṃ paṭhaviṃ vijessati Yamalokañ ca imaṃ sadevakam ?[1]
Ko dhammapadaṃ sudesitaṃ kusalo puppham iva pacessati ?

2. Sekho paṭhaviṃ vijessati Yamalokañ ca imaṃ sadevakaṃ,
sekho dhammapadaṃ sudesitaṃ kusalo puppham iva pacessati.

3. Pheṇūpamaṃ kāyam imaṃ viditvā,
marīcidhammaṃ abhisambudhāno
chetvāna Mārassa papupphakāni,[2]
adassanaṃ Maccurājassa gacche.

4. Pupphāni h' eva[3] pacinantaṃ vyāsattamanasaṃ[4] naraṃ
suttaṃ gāmaṃ mahogho va maccu ādāya gacchati.

5. Pupphāni h' eva pacinantaṃ vyāsattamanasaṃ naraṃ
atittaṃ eva kāmesu antako kurute vasaṃ.

6. Yathā pi bhamaro puppham vaṇṇagandhaṃ aheṭhayaṃ
paleti rasam ādāya, evaṃ gāme munī care.

7. Na paresaṃ vilomāni, na paresaṃ katākataṃ
attano va avekkheyya katāni akatāni ca.

8. Yathāpi ruciraṃ puppham vaṇṇavantaṃ agandhakaṃ,
evaṃ subhāsitā vācā aphalā hoti akubbato.

9. Yathāpi ruciraṃ puppham vaṇṇavantaṃ sagandhakaṃ,
evaṃ subhāsitā vācā saphalā hoti sakubbato.

10. Yathāpi puppharāsimhā kayirā mālāguṇe bahū,
evaṃ jātena maccena kattabbaṃ kusalaṃ bahuṃ.

11. Na pupphagandho paṭivātam eti,
na candanaṃ tagaramallikā vā,
satañ ca gandho paṭivātam eti,
sabbā disā sappuriso pavāti.

[1] Variant : *vicessati.*

[2] Variant : *sapupphakāni.* Note its bearing on the later conception of Kāmadeva's *puppadhanu.*

[3] Variant : *pupphān' eva.*

[4] Variant : **mānasaṃ.*

12. Candanaṃ tagaraṃ vāpi uppalaṃ atha vassikī,
etesaṃ gandhajātānaṃ sīlagandho anuttaro.

13. Appamatto ayaṃ gandho yāyaṃ tagaracandanī,
yo ca sīlavataṃ gandho vāti devesu uttamo.

14. Tesaṃ sampannasīlānaṃ appamādavihārinaṃ
sammadaññā-vimuttānaṃ Māro maggaṃ na vindati.

15-16. Yathā saṅkāradhānasmiṃ ujjhitasmiṃ mahāpathe
padumaṃ tattha jāyetha sucigandhaṃ manoramaṃ,
Evaṃ saṅkārabhūtesu andhabhūte puthujjane
atirocati paññāya Sammāsambuddhasāvako.

## 5. Bālavagga

1. Dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ,
dīgho bālānaṃ saṃsāro saddhammaṃ avijānataṃ.

2. Carañ ce nādhigaccheyya seyyaṃ sadisam attano
ekacariyaṃ daḷhaṃ kayirā, n' atthi bāle sahāyatā.

3. "Puttā m' atthi dhanam m' atthi" iti bālo vihaññati;
attā hi attano n' atthi, kuto puttā, kuto dhanaṃ ?

4. Yo bālo maññati bālyaṃ paṇḍito vāpi tena so,
bālo ca paṇḍitamānī sa ve bālo ti vuccati.[1]

5-6. Yāvajīvam pi ce bālo paṇḍitaṃ payirupāsati,
na so dhammaṃ vijānāti dabbī sūparasaṃ yathā.
Muhuttam api ce viññū paṇḍitaṃ payirupāsati,
khippaṃ dhammaṃ vijānāti, jivhā sūparasaṃ yathā.[2]

7. Caranti bālā dummedhā amitten' eva attanā,
karontā pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ.

8. Na taṃ kammaṃ kataṃ sādhu yaṃ katvā anutappati,
yassa assumukho rodaṃ vipākaṃ paṭisevati.

[1] *Cf.* Divyāvadāna, p. 490. [2] *Cf.* Mahābhārata X, 178.

9. Tañ ca kammaṃ kataṃ sādhu yaṃ katvā nānutappati,
yassa patīto sumano vipākaṃ paṭisevati.

10. Madhuvā maññati bālo yāva pāpaṃ na paccati,
yadā ca paccati pāpaṃ atha [bālo] dukkhaṃ nigacchati.

11. Māse māse kusaggena bālo bhuñjetha bhojanaṃ,
na so saṅkhātadhammānaṃ kalaṃ agghati soḷasiṃ.

12. Na hi pāpaṃ kataṃ kammaṃ sajju khīraṃ va muccati,
ḍahantaṃ bālam anveti bhasmacchanno va pāvako.

13. Yāvadeva anatthāya ñattaṃ bālassa jāyati
hanti bālassa sukkaṃsaṃ muddham assa vipātayaṃ.

14. Asataṃ bhāvanam[1] iccheyya purekkhārañ ca bhikkhusu
āvāsesu ca issariyaṃ pūjā parakulesu ca.

15. "Mam' eva katam maññantu gihī pabbajitā ubho
mam' evātivasā assu kiccākiccesu kismici"—
iti bālassa saṅkappo icchā māno ca vaḍḍhati.

16. Aññā hi lābhūpanisā,[2] aññā nibbānagāminī ;
evam etaṃ abhiññāya bhikkhu Buddhassa sāvako
sakkāraṃ nābhinandeyya, vivekam anubrūhaye.

## 6. Panditavagga

1. Nidhīnaṃ va pavattāraṃ yaṃ passe vajjadassinaṃ
niggayhavādiṃ medhāviṃ, tādisaṃ paṇḍitaṃ bhaje ;
tādisaṃ bhajamānassa seyyo hoti na pāpiyo.

2. Ovadeyyānusāseyya, asabbhā ca nivāraye ;
sataṃ hi so piyo hoti, asataṃ hoti appiyo.

3. Na bhaje pāpake mitte, na bhaje purisādhame ;
bhajetha mitte kalyāṇe, bhajetha purisuttame.

[1] Varianta : *asantabhāvanaṃ, asataṃ bhāvan'*.

[2] *Upanisā* is the Pali form of Sk. *upanishat*, used in the sense of *panthā, paṭipadā*.

4. Dhammapīti sukhaṃ seti vippasannena cetasā ;
ariyappavedite dhamme sadā ramati paṇḍito.

5. Udakaṃ hi nayanti nettikā,
usukārā namayanti tejanaṃ,
dāruṃ namayanti tacchakā,
attānaṃ damayanti paṇḍitā.

6. Selo yathā ekaghano vātena na samīrati,
evaṃ nindāpasaṃsāsu na samiñjanti paṇḍitā.

7. Yathāpi rahado gambhīro vippasanno anāvilo,
evaṃ dhammāni sutvāna vippasīdanti paṇḍitā.

8. Sabbattha ve sappurisā cajanti,[1] na kāmakāmā
lapayanti santo ;
sukhena phuṭṭhā athavā dukhena, n' uccāvacaṃ
paṇḍitā dassayanti.

9. Na attahetu, na parassa hetu,
na puttam icche, na dhanaṃ, na raṭṭhaṃ,
nayicche adhammena samiddhim attano ;
sa sīlavā paññavā dhammiko siyā.

10. Appakā te manussesu ye janā pāragāmino,
athāyaṃ itarā pajā tīram evānudhāvati.

11. Ye ca kho sammadakkhāte dhamme dhammānuvattino,
te janā pāram essanti maccudheyyaṃ suduttaraṃ.

12-13. Kaṇhaṃ dhammaṃ vippahāya sukkaṃ bhāvetha paṇḍito
okā anokam āgamma, viveke yattha dūramaṃ,
Tatrābhiratim iccheyya ; hitvā kāme akiñcano
pariyodapeyya attānaṃ cittaklesehi paṇḍito.

14. Yesaṃ sambodhiyaṅgesu sammā cittaṃ subhāvitaṃ,
ādānapaṭinissagge anupādāya ye ratā,
khīṇāsavā jutimanto te loke parinibbutā.

[1] Variant : *vajanti*.

## 7. Arahantavagga

1. Gataddhino visokassa vippamuttassa sabbadhi
sabbaganthappahīnassa pariḷāho na vijjati.

2. Uyyuñjanti satimanto, na nikete ramanti te,
haṃsā va pallalaṃ hitvā okamokaṃ jahanti te.

3. Yesaṃ sannicayo n' atthi, ye pariññātabhojanā,
suññato animitto ca vimokkho[1] yesaṃ gocaro,
ākāse va sakuntānaṃ gati tesaṃ durannayā.

4. Yassāsavā parikkhīṇā, āhāre ca anissito,
suññato animitto ca vimokkho yassa gocaro,
ākāse va sakuntānaṃ padaṃ tassa durannayaṃ.

5. Yass' indriyāni samathaṃgatāni,
assā yathā sārathinā sudantā,
pahīnamānassa anāsavassa
devā pi tassa pihayanti tādino.

6. Paṭhavīsamo no virujjhati,
indakhīlūpamo tādi subbato,
rahado va apetakaddamo,
saṃsārā na bhavanti tādino.

7. Santaṃ tassa manaṃ hoti, santā vācā ca kamma ca,
sammadaññā-vimuttassa upasantassa tādino.

8. Assaddho akataññū ca sandhicchedo ca yo naro
hatāvakāso vantāso sa ve uttamaporiso.

9. Gāme vā yadi vāraññe ninne vā yadivā thale
yatth' arahanto viharanti taṃ bhūmiṃ rāmaṇeyyakaṃ.

10. Ramaṇīyān' araññāni, yattha na ramati jano,
vītarāgā ramissanti,[2] na te kāmagavesino.

[1] Variant : *vimokho.*
[2] Variant : *ramessanti.*

## 8. Sahassavagga*

1. Sahassam api ce vācā anatthapadasaṃhitā,
ekaṃ atthapadaṃ seyyo yaṃ sutvā upasammati.

2. Sahassam api ce gathā anatthapadasaṃhitā,
ekaṃ gāthāpadaṃ seyyo yaṃ sutvā upasammati.

3. Yo ca gāthāsataṃ bhāse anatthapadasaṃhitā,
ekaṃ gāthāpadaṃ seyyo yaṃ sutvā upasammati.

4. Yo sahassaṃ sahassena saṅgāme mānuse jine,
ekañ ca jeyya attānaṃ sa ve saṅgāmajuttamo.

5-6. Attā have jitaṃ seyyo yā cāyaṃ itarā pajā ;
attadantassa posassa niccaṃ saṃyatacārino
N' eva devo, na gandhabbo, na Māro saha Brahmuṇā,
jitaṃ apajitaṃ kayirā tathārūpassa jantuno.

7. Māse māse sahassena yo yajetha sataṃ samaṃ,
ekañ ca bhāvitattānaṃ muhuttam api pūjaye—
sā yeva pūjanā seyyo yañ ce vassasataṃ hutaṃ.

8. Yo ca vassasataṃ jantu aggiṃ paricare vane,
ekañ ca bhāvitattānaṃ muhuttam api pūjaye—
sā yeva pūjanā seyyo yañ ce vassasataṃ hutaṃ.

9. Yaṃ kiñci yiṭṭhaṃ va[1] hutaṃ va[1] loke
saṃvaccharaṃ yajetha puññapekho,
sabbam pi taṃ na catubhāgam eti—
abhivādanā ujjugatesu seyyo.

†10. Abhivādanasīlassa niccaṃ vaḍḍhāpacāyino
cattāro dhammā vaḍḍhanti : āyu, vaṇṇo, sukhaṃ, balaṃ.

* According to the Mahāvastu, the gāthās of Sahasravarga were uttered with reference to the Jaṭila leaders, each of whom had a thousand followers, all Vedic ascetics and fire-worshippers.

[1] Variant : *ca*.

† *Cf.* Manu II. 121 :

Abhivādanaśīlasya nityaṃ vṛddhopasevinaḥ
catvāri tasya vṛddhante : āyur vidyā yaśo balam.

Jolly's edition has : vardhaṅta āyuḥ prajñā yaśo balam.

11. Yo ca vassasataṃ jīve dussīlo asamāhito,
ekāhaṃ jīvitaṃ seyyo sīlavantassa jhāyino.

12. Yo ca vassasataṃ jīve duppañño asamāhito,
ekāhaṃ jīvitaṃ seyyo paññāvantassa jhāyino.

13. Yo ca vassasataṃ jīve kusīto hīnaviriyo
ekāhaṃ jīvitaṃ seyyo viriyam ārabhato daḷhaṃ.

14. Yo ca vassasataṃ jīve apassaṃ udyayavyayaṃ,
ekāhaṃ jīvitaṃ seyyo passato udayavyayaṃ.[1]

15. Yo ca vassasataṃ jīve apassaṃ amataṃ padaṃ,
ekāhaṃ jivītaṃ seyyo passato amataṃ padaṃ.

16. Yo ca vassasataṃ jīve apassaṃ dhammam uttamaṃ,
ekāhaṃ jīvitaṃ seyyo passato dhammam uttamaṃ.

## 9. Pāpavagga

1 Abhittharetha kalyāṇe pāpā cittaṃ nivāraye,
dandhaṃ hi karoto puññaṃ pāpasmiṃ ramati mano.

2. Pāpañ ce puriso kayirā, na taṃ kayirā punappunaṃ,
na tamhi chandaṃ kayirātha, dukkho pāpassa uccayo.

3. Puññañ ce puriso kayirā, kayirāth' enaṃ punappunaṃ,
tamhi chandaṃ kayirātha, sukho puññassa uccayo.

4. Pāpo pi passati bhadraṃ yāva pāpaṃ na paccati,
yadā ca paccati pāpaṃ [atha] pāpo pāpāni passati.

5. Bhadro pi passati pāpaṃ yāva bhadraṃ na paccati,
yadā ca paccati bhadraṃ [atha] bhadro bhadrāni passati.

6. Māppamaññetha pāpassa "na man taṃ āgamissati",
udabindunipātena udakumbho pi pūrati ;[2]
bālo pūrati pāpassa thokathokam pi ācinaṃ.

7. Māppamaññetha puññassa "na man taṃ āgamissati",
udabindu nipātena udakumbho pi pūrati ;[2]
dhīro pūrati puññassa thokathokam pi ācinaṃ.

[1] Variant : *udayabbayaṃ*.

[2] With this line *cf* : jalabindunipātena kramaśaḥ pūryate ghaṭaḥ (Peterson's *Hitopadeśa*, II. 11).

8. Vāṇijo va bhayaṃ maggaṃ appasattho mahaddhano,
visaṃ jīvitukāmo va pāpāni parivajjaye.

9. Pāṇimhi ce vaṇo nāssa, hareyya pāṇinā visaṃ ;
nābbaṇaṃ visam anveti, n' atthi pāpaṃ akubbato.

10. Yo appaduṭṭhassa narassa dussati
suddhassa posassa anaṅganassa,
tam eva bālaṃ pacceti pāpaṃ,
sukhumo rajo paṭivātaṃ va khitto.

11. Gabbham eke upapajjanti, nirayaṃ pāpakammino,
saggaṃ sugatino yanti, parinibbanti anāsavā.

12. Na antalikkhe, na samuddamajjhe,
na pabbatānaṃ vivaraṃ pavissa,
na vijjati so jagatippadeso
yatraṭṭhito muñceyya pāpakammā.

13. Na antalikkhe na samuddamajjhe,
na pabbatānaṃ vivaraṃ pavissa,
na vijjati so jagatippadeso
yatraṭṭhitaṃ nappasahetha maccu.

## 10. Daṇḍavagga

1. Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno ;
attānaṃ upamaṃ katvā na haneyya, na ghātaye.

2. Sabbe tasanti daṇḍassa, sabbesaṃ jīvitaṃ piyaṃ ;
attānaṃ upamaṃ katvā na haneyya, na ghātaye.

3. Sukhakāmāni bhūtāni yo daṇḍena vihiṃsati,
attano sukham esāno, pecca na labhate sukhaṃ.

4. Sukhakāmāni bhūtāni yo daṇḍena na hiṃsati,
attano sukham esāno, pecca so labhate sukhaṃ.

5. Mā voca pharusaṃ kañci vuttā paṭivadeyyu taṃ ;
dukkhā hi sārambhakathā, paṭidaṇḍā phuseyyu taṃ.

6. Sace neresi attānaṃ kaṃso upahato yathā,
esa patto si nibbānaṃ, sārambho te na vijjati.

7. Yathā daṇḍena gopālo gāvo pāceti gocaraṃ,
evaṃ jarā ca maccu ca āyuṃ pācenti pāṇinaṃ.

8. Atha pāpāni kammāni karaṃ bālo na bujjhati,
sehi kammehi dummedho aggidaḍḍho va tappati.

9-12. Yo daṇḍena adaṇḍesu appaduṭṭhesu dussati,
dasannam aññataraṃ ṭhānaṃ khippam eva nigacchati:
Vedanaṃ pharusaṃ jāniṃ, sarīrassa ca bhedanaṃ,
garukaṃ vāpi ābādhaṃ, cittakkhepaṃ va pāpuṇe;
Rājato vā upasaggaṃ[1] abbhakkhānaṃ va dāruṇaṃ,
parikkhayaṃ va ñātīnaṃ, bhogānaṃ va pabhaṅguraṃ,[2]
Athavā 'ssa[3] agārāni aggi ḍahati pāvako,
kāyassa bhedā duppañño nirayaṃ sopapajjati.

13. Na naggacariyā na jaṭā na paṅkā
nānāsakā thaṇḍilasāyikā vā
Rajo ca[4] jallaṃ ukkuṭikappadhānaṃ
sodhenti maccaṃ avitiṇṇakaṅkhaṃ.

14. Alaṅkato ce pi samañ careyya
santo danto niyato brahmacārī
sabbesu bhūtesu nidhāya daṇḍaṃ
so brāhmaṇo, so samaṇo, sa bhikkhu.

15. Hirīnisedho puriso koci lokasmi vijjati,
so nindaṃ appabodhati asso bhadro kasāmiva.

16. Asso yathā bhadro kasāniviṭṭho
ātāpino saṃvegino bhavātha;
saddhāya sīlena ca viriyena ca
samādhinā dhammavinicchayena ca
sampannavijjācaraṇā patissatā[5]
pahassatha[6] dukkham idaṃ anappakaṃ.

[1] Variant: *upassaggaṃ.*
[2] Variant: *pabhaṅguṇaṃ.*
[3] Variant: *atha v' assa.*
[4] Variant: *rajoca-.*
[5] Variant: *paṭissatā.*
[6] Variant: *jahissatha.*

17. Udakaṃ hi nayanti nettikā,
usukārā namayanti tejanaṃ,
dāruṃ namayanti tacchakā,
attānaṃ damayanti subbatā.

## 11. Jarāvagga

1. Ko nu[1] hāso kim ānando niccaṃ pajjalite sati !
andhakārena onaddhā padīpaṃ na gavesatha ?[2]

2. Passa cittakataṃ bimbaṃ arukāyaṃ samussitaṃ
āturaṃ bahusaṅkappaṃ, yassa n' atthi dhuvaṃ ṭhiti.

3. Parijiṇṇam idaṃ rūpaṃ roganiḍḍaṃ[3] pabhaṅguraṃ[4]
bhijjati pūtisandeho, maraṇantaṃ hi jīvitaṃ.

4. Yān' imāni apatthāni alāpūn' eva sārade
kāpotakāni aṭṭhīni, tāni disvāna kā rati ?[5]

5. Aṭṭhīnaṃ nagaraṃ kataṃ, maṃsalohitalepanaṃ,
yattha jarā ca maccu ca māno makkho ca ohito.

6. Jīranti ve rājarathā sucittā,
atho sarīram pi jaraṃ upeti ;
satañ ca dhammo na jaraṃ upeti,
santo have sabbhi pavedayanti.

7. Appassutāyaṃ puriso balivaddo va jīrati ;
maṃsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati.

[1] Variant : *kin nu.*
[2] Variant : *gavesatha.*
[3] Variant : *roganiḍḍhaṃ.*
[4] Variant : *pabhaṅguṇaṃ.*
[5] In Prakrit each of the lines was developed into a verse. See Prakrit Dhammapada, *Jaravaga.* The gāthās, thus developed, would read in Pali :

Yān' imāni apatthāni alāpūn' eva sārade
saṅkhavaṇṇāni sīsāni tāni disvāna kā rati !
Yān' imāni apatthāni vikkhittāni disādisaṃ
kāpotakāni aṭṭhīni tāni disvāna kā rati !

8-9. Anekajātisaṃsāraṃ sandhāvissaṃ anibbisaṃ
gahakārakaṃ[1] gavesanto, dukkhā jāti punappunaṃ.
Gahakāraka! diṭṭho si, puna gehaṃ na kāhasi;
sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhitaṃ,
visaṅkhāragataṃ cittaṃ taṇhānaṃ khayam ajjhagā.

10. Acaritvā brahmacariyaṃ, aladdhā yobbane dhanaṃ,
jiṇṇakoñcā va jhāyanti khīṇamacche va pallale.

11. Acaritvā brahmacariyaṃ, aladdhā yobbane dhanaṃ,
senti cāpātikhīṇā 'va purāṇāni anutthunaṃ.

## 12. Attavagga

1. Attānañ ce piyaṃ jaññā, rakkheyya naṃ[2] surakkhitaṃ,
tiṇṇam aññataraṃ yāmaṃ paṭijaggeyya paṇḍito.

2. Attānaṃ eva paṭhamaṃ patirūpe nivesaye,
ath' aññam anusāseyya, na kilisseyya paṇḍito.

3. Attānañ ce tathā kayirā yath' aññam anusāsati,
sudanto vata dametha; attā hi kira duddamo.

4. Attā hi attano nātho, ko hi nātho paro siyā ?
attanā hi sudantena nāthaṃ labhati dullabhaṃ.

5. Attanā va kataṃ pāpaṃ, attajaṃ attasambhavaṃ,
abhimanthati dummedhaṃ, vajiraṃ v' asmamayaṃ[3]
maṇiṃ.

6. Yassa accantadussīlyaṃ māluvā sālam iv' otthataṃ[4],
karoti so tath' attānaṃ yathā naṃ icchati diso.

7. Sukarāni asādhūni attano ahitāni ca,
yaṃ ve hitañ ca sādhuñ ca, taṃ ve paramadukkaraṃ.

[1] Variant : *gahakāraṃ*.
[2] Variant : *taṃ*.
[3] Variant : *v' amhamayaṃ*.
[4] Variant : *otataṃ*.

8. Yo sāsanaṃ arahataṃ ariyānaṃ dhammajīvinaṃ
paṭikkosati dummedho diṭṭhiṃ nissāya pāpikaṃ,
phalāni kaṭṭhakass' eva attaghaññāya phallati.[1]

9. Attanā va kataṃ pāpaṃ attanā saṅkilissati
attanā akataṃ pāpaṃ attanā va visujjhati;
suddhi asuddhi paccattaṃ, nāñño aññaṃ visodhaye.

10. Attadatthaṃ paratthena bahunāpi na hāpaye,
attadattham abhiññāya sadatthapasuto siyā.

## 13. Lokavagga

1. Hīnaṃ dhammaṃ na seveyya, pamādena na saṃvase,
micchādiṭṭhiṃ na seveyya, na siyā lokavaddhano.[2]

2. Uttiṭṭhe, na ppamajjeyya, dhammaṃ sucaritaṃ care;
dhammacārī sukhaṃ seti asmiṃ loke paramhi ca.

3. Dhammaṃ care sucaritaṃ, na naṃ duccaritaṃ care;
dhammacārī sukaṃ seti asmiṃ loke paramhi ca.

4. Yathā bubbulakaṃ passe, yathā passe marīcikaṃ,
evaṃ lokaṃ avekkhantaṃ maccurājā na passati.

5. Etha, passath' imaṃ lokaṃ cittaṃ rājarathūpamaṃ,
yattha bālā visīdanti; n' atthi saṅgo vijānataṃ.

6. Yo ca pubbe pamajjitvā, pacchā so na ppamajjati,[3]
so imaṃ lokaṃ pabhāseti abbhā mutto va candimā.

7. Yassa pāpaṃ kataṃ kammaṃ kusalena pithīyati,
so imaṃ lokaṃ pabhāseti, abbhā mutto va candimā.

8. Andhabhūto ayaṃ loko, tanuk' ettha vipassati;
sakunto jālamutto va appo saggāya gacchati.

[1] Variant: *phalati.*
[2] Variant: *°vaḍḍhano.*
[3] Variant: *na pamajjati.*

9. Haṃsādiccapathe yanti, akāse yanti iddhiyā,
nīyanti dhīrā lokamhā jetvā Māraṃ savāhiṇiṃ.[1]

10. Ekaṃ dhammaṃ atītassa musāvādissa jantuno
vitiṇṇaparalokassa n' atthi pāpaṃ akāriyaṃ.

11. Na ve kadariyā devalokaṃ vajanti,
bālā have na ppasaṃsanti dānaṃ,
dhīro ca dānaṃ anumodamāno,
ten' eva so hoti sukhī parattha.

12. Pathavyā ekarajjena saggassa gamanena vā
sabbalokādhipaccena sotāpattiphalaṃ varaṃ.

## 14. Buddhavagga

1. Yassa jitaṃ nāvajīyati, jitam assa no yāti koci loke,
tam Buddham anantagocaraṃ apadaṃ kena padena nessatha ?

2. Yassa jālinī visattikā taṇhā n' atthi kuhiñci netave,
tam Buddham anantagocaraṃ apadaṃ kena padena nessatha ?

3. Ye jhānapasutā dhīrā nekkhammūpasame ratā,
devāpi tesaṃ pihenti sambuddhānaṃ satimataṃ.

4. Kiccho manussapaṭilābho, kicchaṃ maccāna jīvitaṃ,
kicchaṃ saddhammasavaṇaṃ, kiccho Buddhānaṃ uppādo.[2]

5. Sabbapāpassa akaraṇaṃ, kusalassa upasampadā,
sacittapariyodapanaṃ, etaṃ Buddhāna sāsanaṃ.

6. Khanti paramaṃ tapo titikkhā, nibbānaṃ paramaṃ
vadanti Buddhā,
na hi pabbajito parūpaghātī, samaṇo hoti paraṃ viheṭhayanto.

7. Anupavādo anupaghāto pātimokkhe ca saṃvaro
mattaññutā ca bhattasmiṃ pantaṃ[3] ca sayanāsanaṃ
adhicitte ca āyogo, etam Buddhāna sāsanaṃ.

[1] Variant : *savāhanaṃ*.
[2] Variants : *uppado, ubbhavo*.
[3] Variant : *panthaṃ*.

8-9. Na kahāpaṇavassena titti kāmesu vijjati ;
"appassādā dukkhā kāmā" iti viññāya paṇḍito
Api dibbesu kāmesu ratiṃ so nādhigacchati,
taṇhakkhayarato hoti Sammāsambuddhasāvako.

10-14. Bahuṃ ve saraṇaṃ yanti pabbatāni vanāni ca,
ārāma-rukkha-cetiyāni manussā bhayatajjitā.
N' etaṃ kho saraṇaṃ khemaṃ, n' etaṃ saraṇam uttamaṃ,
n' etaṃ saraṇaṃ āgamma, sabbadukkhā pamuccati.
Yo ca Buddhañ ca Dhammañ ca Saṅghañ ca saraṇaṃ gato,
cattāri ariyasaccāni sammapaññāya passati :
Dukkhaṃ, dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ,
ariyañ c' aṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ,—
Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇam uttamaṃ,
etaṃ saraṇaṃ āgamma sabbadukkhā pamuccati.

15. Dullabho purisājañño, na so sabbattha jāyati ;
yattha so jāyati dhīro taṃ kulaṃ sukham edhati.

16-17. Pūjārahe pūjayato Buddhe yadi va sāvake
papañcasamatikkante tiṇṇasokapariddave,
Te tādise pūjayato nibbute akutobhaye,
na sakkā puññaṃ saṅkhātuṃ im' ettam api kenaci.

## 15. Sukhavagga

1. Susukhaṃ vata jīvāma verinesu averino,
verinesu manussesu viharāma averino.

2. Susukhaṃ vata jīvāma āturesu anāturā,
āturesu manussesu viharāma anāturā.

3. Susukhaṃ vata jīvāma ussukesu anussukā,
ussukesu manussesu viharāma anussukā.

4. Susukhaṃ vata jīvāma yesan no n' atthi kiñcanaṃ,
pītibhakkhā bhavissāma devā ābhassarā yathā.

5. Jayaṃ veraṃ pasavati, dukkhaṃ seti parājito,
upasanto sukhaṃ seti hitvā jayaparājayaṃ.

6. N' atthi rāgasamo aggi, n' atthi dosasamo kali,
n' atthi khandhādisā dukkhā, n' atthi santiparaṃ sukhaṃ.

7. Jighacchā paramā rogā, saṅkhārā paramā dukkhā,
etaṃ ñatvā yathābhūtaṃ nibbānaṃ paramaṃ sukhaṃ.

8. Ārogya paramā[1] labhā, santuṭṭhi paramaṃ dhanaṃ,
vissāsa paramā[2] ñāti, nibbānaṃ paramaṃ sukhaṃ.

9. Pavivekarasaṃ pītvā, rasaṃ upasamassa ca,
niddaro hoti nippāpo dhammapītirasaṃ pivaṃ.

10. Sāhu[3] dassanaṃ ariyānaṃ, sannivāso sadā sukho,
adassanena bālānaṃ niccam eva sukhī siyā.

11. Bālasaṅgatacārī hi dīgham addhāna socati,
dukkho bālehi saṃvāso amitten' eva sabbadā,
dhīro ca sukhasaṃvāso ñātinaṃ va samāgamo.

12. [Tasmā hi] dhīrañ ca paññañ ca bahussutañ ca
dhorayhasīlaṃ vatavantaṃ ariyaṃ,
taṃ tādisaṃ sappurisaṃ sumedhaṃ
bhajetha nakkhattapathaṃ va candimā.

## 16. Piyavagga

1. Ayoge yuñjam attānaṃ yogasmiñ ca ayojayaṃ,
atthaṃ hitvā piyaggāhī pihet' attānuyoginaṃ.

2-3. Mā piyehi samāgañchi, appiyehi kudācanaṃ,
piyānaṃ adassanaṃ[4] dukkhaṃ appiyānañ ca dassanaṃ,

[1] Variant : *ārogyā paramā.*
[2] Variant : *vissāsā paramā.*
[3] Variant : *Sādhu.*
[4] Variant : *piyān' adassanaṃ.*

Tasmā piyaṃ na kayirātha, piyāpāyo hi pāpako;
ganthā tesaṃ na vijjanti yesaṃ n' atthi piyappiyaṃ.

4. piyato jāyati soko, piyato jāyati bhayaṃ,
piyato vippamuttassa n' atthi soko—kuto bhayaṃ ?

5. Pemato jāyati soko, pemato jāyati bhayaṃ,
pemato vippamuttassa n' atthi soko—kuto bhayaṃ ?

6. Ratiyā jāyati soko, ratiyā jāyati bhayaṃ,
ratiyā vippamuttassa n' atthi soko—kuto bhayaṃ ?

7. Kāmato jāyati soko, kāmato jāyati bhayaṃ,
kāmato vippamuttassa n' atthi soko—kuto bhayaṃ ?

8. Taṇhāya jāyati soko, taṇhāya jāyati bhayaṃ,
taṇhāya vippamuttassa n' atthi soko—kuto bhayaṃ ?

9. Sīladassanasampannaṃ dhammaṭṭhaṃ saccavedinaṃ[1]
attano kamma kubbānaṃ taṃ jano kurute piyaṃ.

10. Chandajāto anakkhāte manasā ca phuṭo siyā,
kāmesu ca appaṭibaddhacitto 'uddhaṃsoto' ti vuccati.

11-12. Cirappavāsiṃ purisaṃ dūrato sotthim āgataṃ
ñātimittā suhajjā ca abhinandanti āgataṃ ;
Tath' eva katapuññam pi asmā lokā paraṃ gataṃ
puññāni paṭiganhanti, piyaṃ ñātīva āgataṃ.

## 17. Kodhavagga

1. Kodhaṃ jahe, vippajaheyya mānaṃ,
saññojanaṃ sabbam atikkameyya ;
taṃ nāmarūpasmiṃ asajjamānaṃ
akiñcanaṃ nānupatanti dukkhā.

[1] Variant : *saccasādinaṃ*.

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2. Yo ve uppatitaṃ kodhaṃ rathaṃ bhantaṃ va dhāraye,
tam ahaṃ sārathiṃ brūmi, rasmiggāho 'taro jano.

3. Akkodhena jine kodhaṃ, asādhuṃ sādhunā jine,
jine kadariyaṃ dānena, saccenālikavādinaṃ.

4. Saccam bhaṇe, na kujjheyya, dajjā appam[1] pi yācito,
etehi tīhi ṭhānehi gacche devāna santike.

5. Ahiṃsakā ye munayo, niccaṃ kāyena saṃvutā,
te yanti accutaṃ ṭhānaṃ, yattha gantvā na socare.

6. Sadā jāgaramānānaṃ, ahorattānusikkhinaṃ[2]
nibbānamadhimuttānaṃ atthaṃ gacchanti āsavā.

7-8. Porāṇam etam, Atula ! n' etaṃ ajjatanām iva :
nindanti tuṇhim āsīnaṃ, nindanti bahubhāṇinaṃ,
mitabhāṇinaṃ pi nindanti ; n' atthi loke anindito.
Na cāhu na ca bhavissati[3] na c' etarahi vijjati,
ekantaṃ nindito poso, ekantaṃ vā pasaṃsito.

9-10. Yañ ce viññū pasaṃsanti anuvicca suve suve
acchiddavuttiṃ medhāviṃ paññāsīlasamāhitaṃ
Nekkhaṃ[4] jambonadasseva ko taṃ ninditum arahati ?
devā pi naṃ pasaṃsanti, Brahmunā pi pasaṃsito.

11. Kāyappakopaṃ rakkheyya, kāyena saṃvuto siyā,
kāyaduccaritaṃ hitvā kāyena sucaritaṃ care.

12. Vacīpakopaṃ rakkheyya, vācāya saṃvuto siyā.
vacīduccaritaṃ hitvā vācāya sucaritaṃ care.

13. Manopakopaṃ rakkheyya, manasā saṃvuto siyā,
manoduccaritaṃ hitvā manasā sucaritaṃ care.

14. Kāyena saṃvutā dhīrā, atho vācāya saṃvutā,
manasā saṃvutā dhīrā, te ve suparisaṃvutā.

[1] Variant : *dajjā 'ppasmiṃ pi, dajjāappasmiṃ.*
[2] Variant : *sikkhataṃ.*
[3] Variant : *hessati.*
[4] Variant : *nikkhaṃ.*

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## 18. Malavagga

1-2. Paṇḍupalāso va 'dāni 'si, Yamapurisā pi ca taṃ[1] upaṭṭhitā.
uyyogamukhe ca tiṭṭhasi pātheyyam pi ca te na vijjati.
So karohi dīpam attano, khippaṃ vāyama, paṇḍito bhava,
niddhantamalo anaṅgano dibbaṃ ariyabhūmim ehisi[2].

3-4. Upanītavayo ca[3] 'dāni 'si, sampayāto 'si Yamassa santike,
vāso pi ca te n' atthi antarā,[4] pātheyyam pi ca te na vijjati.
So karohi dīpam attano, khippam vāyama, paṇḍito bhava,
niddhantamalo anaṅgano, na puna jāti-jaraṃ upehisi.

5. Anupubbena medhāvī thokathokaṃ[5] khaṇe khaṇe
kammāro rajatass' eva niddhame malam attano.

6. Ayasā va malaṃ samuṭṭhitaṃ,[6] taduṭṭhāya tam eva khādati,
evaṃ atidhonacārinaṃ sakakammāni[7] nayanti duggatiṃ.

7. Asajjhāyamalā mantā, anuṭṭhānamalā gharā,
malaṃ vaṇṇassa kosajjaṃ, pamādo rakkhato malaṃ.

8. Mal' itthiyā duccaritaṃ, maccheraṃ dadato malaṃ,
malā ve pāpakā dhammā asmiṃ loke parambhi ca.

9. Tato malā malataraṃ avijjā paramaṃ malaṃ,
etam malaṃ pahatvāna, nimmalā hotha bhikkhavo.

10. Sujīvaṃ ahirikena kākasūrena dhaṃsinā
pakkhandinā pagabbhena saṅkiliṭṭhena jīvitaṃ.

11. Hirīmatā ca dujjīvaṃ niccaṃ sucigavesinā
alīnen' appagabbhena suddhājīvena passatā.

12-13. Yo pāṇam atipāteti,[8] musāvādañ ca bhāsati,
loke adinnaṃ ādiyati, paradārañ ca gacchati,
Surāmerayapānañ ca yo naro anuyuñjati,
idh' eva-m-eso lokasmiṃ mūlaṃ khaṇati attano.

[1] Variant : *te.*
[2] Variant : *upehisi.*
[3] Variant : *va.*
[4] Variant : *antare.*
[5] Variant : *thokaṃ thokaṃ.*
[6] Variant : *samuṭṭhāya.*
[7] Variant : *sāni kammāni.*
[8] Variant : *atimāpeti.*

14. Evam bho purisa jānāhi: pāpadhammā asaññatā,
mā taṃ lobho adhammo ca ciraṃ dukkhāya randhayuṃ.

15. Dadāti ve yathāsaddhaṃ, yathāpasādanaṃ jano,
tattha yo maṅku bhavati paresaṃ pānabhojane,
na so divā vā rattiṃ vā samādhiṃ adhigacchati.

16. Yassa c' etaṃ samucchinnaṃ, mūlaghaccaṃ samūhataṃ,
sa ve divā vā rattiṃ vā samādhim adhigacchati.

17. N' atthi rāgasamo aggi, n' atthi dosasamo gaho,
n' atthi mohasamaṃ jālaṃ, n' atthi taṇhāsamā nadī.

18. Sudassaṃ vajjaṃ aññesaṃ, attano pana duddasaṃ,
paresaṃ hi so vajjāni opunāti yathā bhusaṃ,
attano pana chādeti kaliṃ va kitavā saṭho.

19. Paravajjānupassissa niccaṃ ujjhānasaññino,
āsavā tassa vaḍḍhanti, ārā so āsavakkhayā.

20-21. Ākāse ca padaṃ[1] n' atthi, samaṇo n' atthi bāhire;[2]
papañcābhiratā pajā, nippapañcā Tathāgatā.
Ākāse ca padaṃ n' atthi, samaṇo n' atthi bāhire,
saṅkhārā sassatā n' atthi, n' atthi Buddhānam iñjitaṃ.

## 19. Dhammatthavagga

1-2. Na tena hoti dhammaṭṭho yen' atthaṃ sahasā[3] naye,
yo ca atthaṃ anatthañ ca ubho niccheyya paṇḍito.
Asāhasena dhammena samena nayati pare,
dhammassa gutto, medhāvī dhammaṭṭho ti pavuccati.

3. Na tena paṇḍito hoti yāvatā bahu bhāsati,
khemī averī abhayo paṇḍito ti pavuccati.

[1] Variant: *ākāse padaṃ*. Also *ākāse ca padaṃ*.
[2] Variant: *bāhiro*.
[3] Variant: *sāhasā*.

4. Na tāvatā dhammadharo yāvatā bahu bhāsati,
yo ca appam pi sutvāna dhammaṃ kāyena passati,
sa ve dhammadharo hoti yo dhammaṃ na ppamajjati.

5-6. Na tena thero so hoti[1] yen' assa phalitaṃ siro,
paripakko vayo tassa moghajiṇṇo ti vuccati.
Yamhi saccañ ca dhammo ca ahiṃsā saññamo damo;
sa ve vantamalo dhīro thaviro[2] ti pavuccati.

7-8. Na vākkaraṇamattena vaṇṇapokkharatāya vā
sādhurūpo naro hoti issukī maccharī saṭho ;
Yassa c' etaṃ samucchinnaṃ, mūlaghaccaṃ samūhataṃ,
sa vantadoso medhāvī sādhurūpo ti vuccati.

9-10. Na muṇḍakena samaṇo, abbato alikaṃ bhaṇaṃ,
icchālobhasamāpanno samaṇo kiṃ bhavissati ?
Yo ca sameti pāpāni anuṃthūlāni sabbaso,
samitattā hi pāpānaṃ samaṇo ti pavuccati.

11-12. Na tena bhikkhu so hoti[3] yāvatā bhikkhate pare,
vissaṃ dhammaṃ samādāya bhikkhu hoti na tāvatā.
Yo 'dha puññañ ca pāpañ ca bāhetvā brahmacariyavā[4]
saṅkhāya loke carati, sa ve bhikkhū ti vuccati.

13-14. Na monena muni hoti mūḷharūpo aviddasu,
yo ca tulaṃ va paggayha varam ādāya paṇḍito.
Pāpāni parivajjeti sa muni, tena so muni,
yo munāti ubho loke, muni tena pavuccati.

15. Na tena ariyo hoti yena pāpāni hiṃsati,
ahiṃsā sabbapāṇānaṃ ariyo ti pavuccati.

16-17. Na sīlabbatamattena bāhusaccena vā puna,
athavā samādhilābhena, vivicca[5]-sayanena vā,
Phusāmi nekkhammasukhaṃ aputhujjanasevitaṃ ;
bhikkhu vissāsa[6] māpādi appatto āsavakkhayaṃ.

[1] Variant : *bhavati* in lieu of *so hoti*.
[2] Variant : *thero*. To retain *thero*, one must read *thero iti* metri causa.
[3] Variant : *bhavati* for *so hoti*.
[4] Variant : *brahmacaryavā*.
[5] Variant : *vivitta-*.
[6] Instead of *vissāsaṃ*, metri causa.

## 20. Maggavagga

1-4. Maggān' aṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā,
virāgo seṭṭho dhammānaṃ, dipadānañ[1] ca cakkhumā,
Eso va[2] maggo, n' atth' añño dassanassa visuddhiyā;
etaṃ hi tumhe paṭipajjatha, Mārass' etaṃ pamohanaṃ.
Etaṃ hi tumhe paṭipannā dukkhass' antaṃ karissatha;
akkhāto ve mayā maggo aññāya sallasanthanaṃ.
Tumhehi kiccaṃ ātappaṃ, akkhātāro Tathāgatā,
paṭipannā pamokkhanti jhāyino Mārabandhanā.

5-7. "Sabbe saṅkhārā aniccā" ti yadā paññāya passati,
atha nibbindati dukkhe—esa maggo visuddhiyā.
"Sabbe saṅkhārā dukkhā" ti yadā paññāya passati,
atha nibbindati dukkhe—esa maggo visuddhiyā.
"Sabbe dhammā anattā" ti yadā paññāya passati,
atha nibbindati dukkhe—esa maggo visuddhiyā.

8. Uṭṭhānakālambi anuṭṭhahāno,
yuvā balī ālasiyam upeto,
saṃsannasaṅkappamano kusīto,
paññāya maggaṃ alaso na vindati.

9. Vācānurakkhī manasā susaṃvuto
kāyena ca akusalaṃ na kayirā,
ete tayo kammapathe visodhaye
ārādhaye maggam isippaveditaṃ.

10. Yogā ve jāyati bhūrī, ayogā bhūrisaṅkhayo,
etaṃ dvedhāpathaṃ ñatvā bhavāya vibhavāya ca
tath' attānaṃ niveseyya yathā bhūrī pavaḍḍhati.

11. Vanaṃ chindatha, mā rukkhaṃ, vanato jāyati bhayaṃ,
chetvā vanaṃ vanathañ ca nibbanā hotha bhikkhavo.

[1] Variant : *dvīpadānaṃ*.
[2] Variant : *es' eva*.

12. Yāvaṃ [hi] vanatho na chijjati anumatto pi narassa nārisu,
paṭibaddhamano va tāva so, vaccho khīrapako[1] va mātari.

13. Ucchinda sineham attano, kumudaṃ sāradikaṃ va pāṇinā,
santimaggam eva brūhaya—nibbānaṃ Sugatena desitaṃ.

14. "Idha vassaṃ vasissāmi idha hemantagimhisu"—
iti bālo vicinteti, antarāyaṃ na bujjhati.

15. Taṃ puttapasusammattaṃ byāsattamanasaṃ naraṃ,
suttaṃ gāmaṃ mahogho va Maccu ādāya gacchati.

16-17. Na santi puttā tāṇāya na pitā nāpi[2] bandhavā,
Antakenādhipannassa n' atthi ñātīsu tāṇatā.
Etam atthavasaṃ ñatvā paṇḍito sīlasaṃvuto
nibbānagamanaṃ maggaṃ khippam eva visodhaye.

## 21. Pakiṇṇakavagga

1. Mattāsukha-pariccāgā passe ce vipulaṃ sukhaṃ,
caje mattā-sukhaṃ dhīro sampassaṃ vipulaṃ sukhaṃ.

2. Paradukkhuppādanena[3] attano sukham icchati,
verasaṃsaggasaṃsaṭṭho verā so na pamuccati.[4]

3-4. Yaṃ hi kiccaṃ apaviddhaṃ akiccaṃ pana kayirati,
unnalānaṃ[5] pamattānaṃ tesaṃ vaḍḍhanti āsavā.
Yesañ ca susamāraddhā niccaṃ kāyagatā sati,
akiccaṃ te na sevanti kicce sātaccakārino,
satānaṃ sampajānānaṃ atthaṃ gacchanti āsavā.

5-6. Mātaraṃ pitaraṃ hantvā rājāno dve ca khattiye,
raṭṭhaṃ sānucaraṃ hantvā anīgho yāti brāhmaṇo.

[1] Variant : *khīrapāno.*
[2] Variant : *n' api.*
[3] Variant : **ūpadhānena, *uppadānena.* The reading is adopted as a mean between the two variants, and it gives a better sense.
[4] Variant : *parimuccati.*
[5] Variant : *unnaḷānaṃ.*

Mātaraṃ pitaraṃ hantvā rājāno dve ca sotthiye,
veyyagghapañcamaṃ hantvā anīgho yāti brāhmaṇo.

7-12. Suppabuddham pabujjhanti sadā Gotamasāvakā,
yesaṃ divā ca ratto ca niccaṃ Buddhagatā sati.
Suppabuddham pabujjhanti sadā Gotamasāvakā,
yesaṃ divā ca ratto ca niccaṃ Dhammagatā sati.
Suppabuddham pabujjhanti sadā Gotamasāvakā,
yesaṃ divā ca ratto ca niccaṃ Saṃghagatā sati.
Suppabuddham pabujjhanti sadā Gotamasāvakā,
yesaṃ divā ca ratto ca niccaṃ kāyagatā sati.
Suppabuddham pabujjhanti sadā Gotamasāvakā,
yesaṃ divā ca ratto ca ahiṃsāya rato mano.
Suppabuddham pabujjhanti sadā Gotamasāvakā,
yesaṃ divā ca ratto ca bhāvanāya rato mano.

13. Duppabajjaṃ durabhiramaṃ, durāvāsā gharā dukhā,
dukkho 'samānasaṃvāso, dukkhānupatit' addhagū ;
tasmā na c' addhagū siyā, na ca dukkhānupatito siyā.

14. Saddho, sīlena sampanno, yasobhogasamappito,
yaṃ yam padesaṃ bhajati, tattha tatth' eva pūjito.

15. Dūre santo pakāsenti Himavanto va pabbato,
asant' ettha na dissanti ratti-khittā yathā sarā.

16. Ekāsanaṃ ekaseyyaṃ eko caram atandito,
eko damayam attānaṃ vanante ramito[1] siyā.

## 22. Nirayavagga

1. Abhūtvādī nirayaṃ upeti, yo vāpi katvā "na karomi" c' āha,
ubho pi te pecca samā bhavanti nihīnakammā manujā parattha.

2. Kāsāvakaṇṭhā bahavo pāpadhammā asaññatā
pāpā pāpehi kammehi nirayaṃ te upapajjare.

[1] Variant : *ramako.*

3. Seyyo ayoguḷo bhutto tatto aggisikhūpamo,
yañ ce bhuñjeyya dussīlo raṭṭhapiṇḍaṃ asaññato.

4-5. Cattāri ṭhānāni naro pamatto āpajjati paradārūpasevī:
apuññalābhaṃ, na-nikāmaseyyaṃ, nindaṃ tatiyaṃ, nirayaṃ
catutthaṃ.
Apuññalābho ca gati ca pāpikā, bhītassa bhītāya rati ca
thokikā,
rājā ca daṇḍaṃ garukaṃ paṇeti, tasmā naro paradāraṃ
na seve.

6. Kuso yathā duggahito hatthaṃ evānukantati,
sāmaññaṃ dupparāmaṭṭhaṃ nirayāy' upakaḍḍhati.

7. Yaṃ kiñci sithilaṃ[1] kammaṃ saṅkiliṭṭhañ ca yaṃ vataṃ,
saṅkassaraṃ brahmacariyaṃ, na taṃ hoti mahapphalaṃ.

8. Kayirā ce kayirāth' enaṃ, daḷham enaṃ parakkame,
sithilo[2] hi paribbājo bhiyyo ākirate rajaṃ.

9. Akataṃ dukkataṃ seyyo, pacchā tapati dukkataṃ,
katañ ca sukataṃ seyyo, yaṃ katvā nānutappati.

10. Nagaraṃ yathā paccantaṃ guttaṃ santarabāhiraṃ,
evaṃ gopetha attānaṃ, khaṇo ve mā upaccagā,
khaṇātītā hi socanti nirayamhi samappitā.

11-14. Alajjitāye lajjanti, lajjitāye na lajjare,
micchādiṭṭhisamādānā sattā gacchanti duggatiṃ.
Abhaye bhayadassino bhaye cābhayadassino,
micchādiṭṭhisamādanā sattā gacchanti duggatiṃ.
Avajje vajjamatino, vajje cāvajjadassino,
micchādiṭṭhisamādānā, sattā gacchanti duggatiṃ.
Vajjañ ca vajjato ñatvā avajjañ ca avajjato,
sammādiṭṭhisamādānā sattā gacchanti suggatiṃ.

[1] Variant: *saṭhilaṃ*.
[2] Variant: *saṭhilo*.

## 23. Nāgavagga

1. Ahaṃ, nāgo va saṅgāme cāpāto[1] patitaṃ saraṃ,
ativākyaṃ titikkhissaṃ—dussīlo hi bahujjano.

2. Dantaṃ nayanti samitiṃ, dantaṃ rājābhirūhati,
danto seṭṭho manussesu. yo 'tivākyaṃ titikkhati.

3. Varam assatarā dantā, ājānīyā ca sindhavā,
kuñjarā ca mahānāgā, attadanto tato varaṃ.

4. Na hi etehi yānehi gaccheyya agataṃ disaṃ
yathā 'ttanā[2] sudantena danto dantena gacchati.

5. Dhanapālako nāma kuñjaro
kaṭukappabhedano[3] dunnivārayo
baddho kabalaṃ na bhuñjati,
sumarati nāgavanassa kuñjaro.

6. Middhī yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāho va nivāpapuṭṭho
punappunaṃ gabbham upeti mando.

7. Idaṃ pure cittam acāri cārikaṃ[4]
yen' icchakaṃ yatthakāmaṃ yathāsukhaṃ,
tadajj' ahaṃ niggahessāmi[5] yoniso
hatthippabhinnaṃ viya aṅkusaggaho.

8. Appamādaratā hotha, sacittaṃ anurakkhatha,
duggā uddharath' attānaṃ paṅke satto 'va[6] kuñjaro.

9. Sace labhetha nipakaṃ sahāyaṃ
saddhiṃcaraṃ sādhuvihāridhīraṃ,
abhibhuyya sabbāni parissayāni,
careyya ten' attamano satimā.

[1] Variant : *cāpato.*
[2] Variant : *yath' attanā.*
[3] Variant : *kaṭukabhedano.*
[4] Variant : *cāritaṃ.*
[5] Variant : *niggahi'.*
[6] Variant : *sanno va.*

10. No ce labhetha nipakaṃ sahāyaṃ
saddhiṃcaraṃ sādhuvihāridhīraṃ,
rājā va raṭṭhaṃ vijitaṃ pahāya
eko care mātaṅg' araññe va nāgo.

11. Ekassa caritaṃ seyyo, n' atthi bāle sahāyatā,
eko care, na ca pāpāni kayirā, appossukko
mātaṅg' araññe va nāgo.

12. Atthambi jātamhi sukhā sahāyā,
tuṭṭhī sukhā yā itarītarena,
puññaṃ sukhaṃ jīvitasaṅkhayamhi,
sabbassa dukkhassa sukhaṃ pahānaṃ.

13. Sukhā matteyyatā[1] loke, atho petteyyatā sukhā,
sukhā sāmaññatā loke, atho brahmaññatā sukhā.

14. Sukhaṃ yāva jarā sīlaṃ, sukhā saddhā patiṭṭhitā,
Sukho paññā-[2] paṭilābho, pāpānaṃ akaraṇaṃ sukhaṃ.

## 24. Taṇhāvagga

1. Manujassa pamattacārino
taṇhā vaḍḍhati māluvā viya,
so palavati[3] hurāhuraṃ
phalam icchaṃ va vanasmi[4] vānaro.

2. Yaṃ esā sahati[5] jammī taṇhā loke visattikā,
sokā tassa pavaḍḍhanti abhivaṭṭaṃ[6] va bīraṇaṃ.

3. Yo c' etaṃ sahati jammiṃ taṇhaṃ loke duraccayaṃ,
sokā tamhā papatanti udabindu va pokkharā.

4. Taṃ vo vadāmi bhaddaṃ vo yāvant' ettha samāgatā,
taṇhāya mūlaṃ khaṇatha usīratthe va bīraṇaṃ,
mā vo naḷaṃ va[7] soto va Māro bhañji punappunaṃ.

[1] Variant : *metteyyatā.*
[2] Variant : *paññāya.*
[3] Variant : *plavati, palaveti.*
[4] Variant : *vanamhi.*
[5] Variant : *sahate.*
[6] Variant : *abhivaḍḍhaṃ, abhivuṭṭhaṃ.*
[7] Variant : *ro.*

5. Yathāpi mūle anupaddave daḷhe
chinno pi rukkho punar eva rūhati,
evam pi taṇhānusaye anūhate
nibbattati dukkham idaṃ punappunaṃ.

6-7. Yassa chattiṃsatī sotā manāpassavaṇā bhusā
vāhā vahanti duddiṭṭhiṃ[1] saṅkappā rāganissitā,
Savanti sabbadhi sotā, latā ubbhijja[3] tiṭṭhati,
taṅ ca disvā lataṃ jātaṃ mūlaṃ paññāya chindatha.

8. Saritāni sinehitāni ca somanassāni bhavanti[3] jantuno,
te sātasitā sukhesino, te ve jātijarūpagā narā.

9. Tasiṇāya purakkhatā pajā
parisappanti saso va bādhito,
saññojanasaṅgasattakā
dukkham upenti punappunaṃ cirāya.

10. Tasiṇāya purakkhatā pajā
parisappanti saso va bādhito,
tasmā tasiṇaṃ vinodaye,
bhikkhu ākaṅkhī virāgam attano.

11. Ye nibbanatho vanādhimutto
vanamutto vanam eva dhāvati,
taṃ puggalam eva passatha—
mutto bandhanam eva dhāvati.

12-13. Na taṃ daḷhaṃ bandhanam āhu dhīrā
yadāyasaṃ dārujaṃ babbajañ ca;
sārattarattā maṇikuṇḍalesu
puttesu dāresu ca yā apekhā—
Etaṃ daḷhaṃ bandhanam āhu dhīrā,
ohārinaṃ sithilaṃ duppamuñcaṃ;
etam pi chetvāna paribbajanti
anapekhino sabbadukkhaṃ pahāya.

14. Ye rāgarattānupatanti sotaṃ
sayaṅkataṃ makkaṭako va jālaṃ,
etam pi chetvāna vajanti dhīrā
anapekkhino sabbadukkhaṃ pahāya.

[1] Variant: °-aṃ. [2] Variant: sabbadā. [3] Variant: uppajja.

15. Muñca pure, muñca pacchato, majjhe muñca bhavassa pāragū,
sabbattha vimuttamānaso na puna jātijaraṃ upehisi.

16-17. Vitakkapamathitassa jantuno, tibbarāgassa subhānupassino,
bhiyyo taṇhā pavaḍḍhati, esa kho daḷhaṃ karoti bandhanaṃ.
Vitakkūpasame ca yo rato, asubhaṃ bhāvayati sadā sato,
esa kho vyantikāhiti, esa-cchecchati Mārabandhanaṃ.

18. Niṭṭhaṅgato asantāsī vītataṇho anaṅgaṇo
acchiddi[1] bhavasallāni, antimo 'yaṃ samussayo.

19. Vītataṇho anādāno niruttipadakovido
akkharānaṃ sannipātaṃ jaññā pubbāparāni ca,
sa ve antimasārīro mahāpaññho [mahāpuriso] ti vuccati.

20. Sabbābhibhū sabbavidū 'ham asmi, sabbesu dhammesu
anupalitto,
sabbañjaho taṇhakkhaye vimutto, sayaṃ abhiññāya kam
uddiseyyaṃ ?

21. Sabbadānaṃ dhammadānaṃ jināti,
sabbaṃ rasaṃ dhammaraso jināti.
sabbaṃ ratiṃ dhammarati jināti.
taṇhakkhayo sabbadukkhaṃ jināti.

22. Hananti bhogā dummedhaṃ no ve[3] pāragavesino,
bhogataṇhāya dummedho hanti aññe va[4] attanaṃ.[5]

23-26. Tiṇadosāni khettāni, rāgadosā ayam pajā ;
tasmā hi vītarāgesu dinnaṃ hoti mahapphalaṃ.
Tiṇadosāni khettāni, dosadosā ayam pajā ;
tasmā hi vītadosesu dinnaṃ hoti mahapphalaṃ.
Tiṇadosāni khettāni, mohadosā ayam pajā;
tasmā hi vītamohesu dinnaṃ hoti mahapphalaṃ.
Tiṇadosāni khettāni, icchādosā ayam pajā,
tasmā hi vigaticchesu dinnaṃ hoti mahapphalaṃ.

[1] Variant : *acchidda.*
[2] Variant : *pubbaparāni.*
[3] Variant : *ce.*
[4] Variant : *ca.*
[5] Variant : *attano.*

## 25. Bhikkhuvagga

1-2. Cakkhunā saṃvaro sādhu, sādhu sotena saṃvaro,
ghāṇena saṃvaro sādhu, sādhu jivhāya saṃvaro.
Kāyena saṃvaro sādhu, sādhu vācāya saṃvaro,
manasā saṃvaro sādhu, sādhu sabbattha saṃvaro ;
sabbattha saṃvuto bhikkhu sabbadukkhā pamuccati.

3. Hatthasaññato pādasaññato vācāya saññato saññatuttamo,
ajjhattarato, samāhito, eko, santusito, tam āhu bhikkhuṃ.

4. Yo mukhasaññato bhikkhu mantabhāṇī[1] anuddhato
atthaṃ dhammañ ca dīpeti madhuraṃ tassa bhāsitaṃ.

5. Dhammārāmo, dhammarato, dhammaṃ anuvicintayaṃ,
dhammaṃ anussaraṃ, bhikkhu saddhammā na parihāyati.

6. Salābhaṃ nātimaññeyya, nāññesaṃ pihayañ care,
aññesaṃ pihayaṃ bhikkhu samādhiṃ nādhigacchati.

7. Appalābho pi ce bhikkhu salābhaṃ nātimaññati,
taṃ ve devā pasaṃsanti suddhājīvaṃ atanditaṃ.

8. Sabbaso nāmarūpasmiṃ yassa n' atthi mamāyitaṃ,
asatā ca na socati, sa ve bhikkhū ti vuccati.

9. Mettāvihārī yo bhikkhu, pasanno Buddhasāsane,
adhigacche padaṃ santaṃ saṅkhārūpasamaṃ sukhaṃ.

10. Siñca bhikkhu imaṃ nāvaṃ, sittā te lahum essati,
chetvā rāgañ ca dosañ ca tato nibbānam ehisi.

11. Pañca chinde, pañca jahe, pañca vuttaribhāvaye ;[2]
pañcasaṅgātigo bhikkhu oghatiṇṇo ti vuccati.

12. Jhāya, bhikkhu, mā ca pamādo,
mā te kāmaguṇe bhamassu[3] cittaṃ ;
mā lohaguḷaṃ gili pamatto,
mā kandi dukkham idan ti ḍayhamāno.

[1] Variant : *mettabhāṇī.*
[2] Variant : *c'uttari bhāvaye.*
[3] Variant : *bhavassu.*

13. N' atthi jhānaṃ apaññassa, paññā n' atthi ajhāyato,
yamhi jhānañ ca paññā ca, sa ve nibbānasantike.

14. Suññāgāraṃ paviṭṭhassa santacittassa bhikkhuno
amānusī rati hoti sammā dhammaṃ vipassato.

15. Yato yato sammasati khandhānaṃ udayabbayaṃ[2],
labhati pītipāmojjaṃ amataṃ taṃ vijānataṃ.

16. Tatrāyam ādi bhavati idha paññassa bhikkhuno,
indriyagutti[3] santuṭṭhi pātimokkhe ca saṃvaro,
mitte bhajassu kalyāṇe suddhājīve atandite.

17. Paṭisanthāravutt' assa,[4] ācārakusalo siyā,
tato pāmojjabahulo dukkhass' antaṃ karissati[5].

18. Vassikā viya pupphāni maddavāni pamuñcati,
evaṃ rāgañ ca dosañ ca vippamuñcetha bhikkhavo.

19. Santakāyo santavāco santavā susamāhito
vantalokāmiso bhikkhu upasanto ti vuccati.

20. Attanā coday' attānaṃ, paṭimāse 'ttaṃ[6] attanā,
so attagutto satimā sukhaṃ bhikkhu vihāhisi.

21. Attā hi attano nātho, attā hi attano gati,
tasmā saññamay' attānaṃ, assam bhadraṃ va vāṇijo.

22. Pāmojjabahulo bhikkhu pasanno Buddhasāsane,
adhigacche padaṃ santaṃ saṅkhārūpasamaṃ sukhaṃ.

23. Yo have daharo bhikkhu yuñjati Buddhasāsane,
so' maṃ[7] lokaṃ pabhāseti abbhā mutto va candimā.

[1] Variant : *paññaṁ.*
[2] Variant : *°vyayaṃ.*
[3] Variant : *°gutto.*
[4] Variant : *°ttyassa.*
[5] Variant : *°ssasi.*
[6] Variant : *attaṃ.*
[7] Variant : *imaṃ.*

## 26. Brāhmaṇavagga

1. Chinda sotaṃ, parakkamma, kāme panuda brāhmaṇa,
saṅkhārānaṃ khayaṃ ñatvā akataññū 'si brāhmaṇa.

2. Yadā dvayesu dhammesu pāragū hoti brāhmaṇo,
ath' assa sabbe saṃyogā atthaṃ gacchanti jānato.

3. Yassa pāraṃ apāraṃ vā pārāpāraṃ na vijjati,
vītaddaraṃ, visaṃyuttaṃ, tam ahaṃ brūmi brāhmaṇaṃ.

4. Jhāyiṃ virajaṃ āsīnaṃ katakiccaṃ anāsavaṃ,
uttamattham anuppattaṃ, tam ahaṃ brūmi brāhmaṇaṃ.

5. Divā tapati ādicco, rattiṃ ābhāti candimā,
sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo,
atha sabbam ahorattaṃ Buddho tapati tejasā.

6. Bāhitapāpo ti brāhmaṇo, samacariyā samaṇo ti vuccati,
pabbājayam attano malaṃ, tasmā pabbajito ti vuccati.

7. Na brāhmaṇassa pahareyya, nāssa muñcetha brāhmaṇo,
dhī brāhmaṇassa hantāraṃ, tato dhī y' assa muñcati.

8. Na brāhmaṇass' etad akiñci seyyo
yadā nisedho manaso piyehi,
yato yato hiṃsamano nivattati
tato tato sammati-m-eva dukkhaṃ.

9. Yassa kāyena vācāya manasā n' atthi dukkataṃ,[1]
saṃvutaṃ tīhi ṭhānehi, tam ahaṃ brūmi brāhmaṇaṃ.

10. Yamhā dhammaṃ vijāneyya sammāsambuddhadesitaṃ,
sakkaccaṃ taṃ namasseyya aggihuttaṃ va brāhmaṇo.

11. Na jaṭāhi na gottehi[2] na jaccā hoti brāhmaṇo,
yamhi saccañ ca dhammo ca, so sucī,[3] so ca brāhmaṇo.

12. Kiṃ te jaṭāhi dummedha kiṃ te ajinasāṭiyā,
abbhantaran te gahanaṃ bāhiraṃ parimajjasi !

[1] Variant : *dukkaṭaṃ*. [2] Variant : *gottena*. [3] Variant : *sukhi*.

13. Paṃsukūladharaṃ jantuṃ kisaṃ dhamanisanthataṃ,
ekaṃ vanasmiṃ jhāyantaṃ, tam ahaṃ brūmi brāhmaṇaṃ.

14. Na cāhaṃ brāhmaṇaṃ brūmi yonijaṃ mattisambhavaṃ,
bhovādī nāma so hoti, sa ce[1] hoti sakiñcāno,
akiñcanaṃ anādānaṃ tam ahaṃ brūmi brāhmaṇaṃ.

15. Sabbasaṃyojanaṃ chetvā yo ve na paritassati,
saṅgātigaṃ visaṃyuttaṃ tam ahaṃ brūmi brāhmaṇaṃ.

16. Chetvā nandiṃ varattañ ca, sandāmaṃ[2] sahanukkamaṃ,
ukkhittapaḷighaṃ buddhaṃ, tam ahaṃ brūmi brāhmaṇaṃ.

17. Akkosaṃ vadhabandhañ ca aduṭṭho yo titikkhati,
khantibalaṃ balānīkaṃ tam ahaṃ brūmi brāhmaṇaṃ.

18. Akkodhanaṃ vatavantaṃ sīlavantaṃ anussutaṃ,
dantaṃ antimasārīraṃ tam ahaṃ brūmi brāhmaṇaṃ.

19. Vāri pokkharapatte va āragge-r-iva sāsapo,
yo na lippati kāmesu, tam ahaṃ brūmi brāhmaṇaṃ.

20. Yo dukkhassa pajānāti idh' eva khayam attano,
pannabhāraṃ visaṃyuttaṃ tam ahaṃ brūmi brāhmaṇaṃ.

21. Gambhīrapaññaṃ medhāviṃ maggāmaggassa kovidaṃ
uttamatthaṃ anuppattaṃ tam ahaṃ brūmi brāhmaṇaṃ.

22. Asaṃsaṭṭhaṃ gahaṭṭhehi anāgārehi cūbhayaṃ
anokasāriṃ appicchaṃ tam ahaṃ brūmi brāhmaṇaṃ.

23. Nidhāya daṇḍaṃ bhūtesu tasesu thāvaresu ca,
yo na hanti na ghāteti, tam ahaṃ brūmi brāhmaṇaṃ.

24. Aviruddhaṃ viruddhesu attadaṇḍesu nibbutaṃ
sādānesu anādānaṃ tam ahaṃ brūmi brāhmaṇaṃ.

25. Yassa rāgo ca doso ca māno makkho ca pātito
sāsapo-r-iva āraggā, tam ahaṃ brūmi brāhmaṇaṃ.

[1] Variant : *se.*
[2] Variant : *sandānaṃ.*

26. Akakkasaṃ viññāpaniṃ giraṃ saccaṃ udīraye,
yāya nābhisaje kiñci,[1] tam ahaṃ brūmi brāhmaṇaṃ.

27. Yo 'dha dīghaṃ vā rassaṃ vā aṇuṃ thūlaṃ subhāsubhaṃ
loke adinnaṃ nādiyati, tam ahaṃ brūmi brāhmaṇaṃ.

28. Āsā yassa na vijjanti asmiṃ loke parambi ca,
nirāsayaṃ visaṃyuttaṃ tam ahaṃ brūmi brāhmaṇaṃ.

29. Yassālayā na vijjanti aññāya akathaṃkathī,
amatogadhaṃ anuppattaṃ tam ahaṃ brūmi brāhmaṇaṃ.

30. Yo 'dha puññañ ca pāpañ ca ubho saṅgaṃ upaccagā,
asokaṃ virajaṃ suddhaṃ tam ahaṃ brūmi brāhmaṇaṃ.

31. Candaṃ va vimalaṃ suddhaṃ vippasannam anāvilaṃ
nandībhavaparikkhīṇaṃ tam ahaṃ brūmi brāhmaṇaṃ.

32. Yo' maṃ[2] paḷipathaṃ duggaṃ saṃsāraṃ moham accagā,
tiṇṇo pāragato jhāyī anejo akathaṃkathī,
anupādāya nibbuto, tam ahaṃ brūmi brāhmaṇaṃ.

33. Yo' dha kāme pahatvāna anāgāro paribbaje,
kāmabhavaparikkhīṇaṃ tam ahaṃ brūmi brāhmaṇaṃ.

34. Yo 'dha taṇhaṃ pahatvāna anāgāro paribbaje,
taṇhābhavaparikkhīṇaṃ tam ahaṃ brūmi brāhmaṇaṃ.

35. Hitvā mānusakaṃ yogaṃ dibbaṃ yogaṃ upaccagā,
sabbayogavisaṃyuttaṃ, tam ahaṃ brūmi brāhmaṇaṃ.

36. Hitvā ratiñ ca aratiñ ca sītibhūtaṃ nirūpadhiṃ
sabbalokābhibhuṃ vīraṃ, tam ahaṃ brūmi brāhmaṇaṃ.

37. Cutiṃ yo vedi sattānaṃ upapattiñ ca sabbaso,
asattaṃ sugataṃ buddhaṃ tam ahaṃ brūmi brāhmaṇaṃ.

38. Yassa gati na jānanti devā gandhabbamānusā,
khīṇāsavaṃ arahantaṃ tam ahaṃ brūmi brāhmaṇaṃ.

[1] Variant : *kiñci*.
[2] Variant : *imaṃ*.

39. Yassa pure ca pacchā ca majjhe ca n' atthi kiñcanaṃ,
akiñcanaṃ anādānaṃ tam ahaṃ brūmi brāhmaṇaṃ.

40. Usabhaṃ pavaraṃ vīraṃ mahesiṃ vijitāvinaṃ
anejaṃ nhātakaṃ buddhaṃ tam ahaṃ brūmi brāhmaṇaṃ.

41. Pubbenivāsaṃ yo vedi saggāpāyañ ca passati,
atho jātikkhayaṃ patto, abhiññāvosito muni,
sabbavositavosānaṃ tam ahaṃ brūmi brāhmaṇaṃ.

# VII

# PRAKRIT DHAMMAPADA*

## 1. Maga-Vaga

1. Ujuo namo so magu abhaya namu sa diśa
radho akuyaṇo namu dhamatrakehi sahado.

2. Hiri tasa avaramu svadisa parivaraṇa
dhamahu saradhi bromi samediṭhipurejavu.

3. Yasa etadiśa yaṇa gehiparvaitasa va
sa vi ediṇa yaṇena nivaṇaseva sadie.

Cf. *Saṃyutta-Nikāya*, Part I, p. 33 (*Accharā* verses).
Also see p. 150 of this book.

## 2. Apramada-Vaga

1. Utiṭhe na pramajea dhamu sucarita cari
dhamacari suhu śeati asmi loki parasa yi.

Cf. *Dhammapada*, Lokavagga, v. 2. For the idea, see also *Uṭṭhānasutta* (Suttanipāta, II, No 10), *Theragāthā*, v. 411 ; *Kaṭhopanishad*, I, 3.14 ; *Taittirīya Āraṇyaka*, I, 27.2.

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2. Uṭhanena apramadena sañamena damena ca
divu karoti medhavi ya jara nabhimardati.

Cf. *Dhammapada*, Appamādavagga, v. 5; *Udānavarga*,[1] ch. IV, v. 5; see also *Theragāthā*, v. 412.

3. Uṭhanamato smatimato suyikamasa niśamacarino
sañatasa hi dhamajivino apramatasa yaśidha vaḍhati.

Cf. *Dhammapada*, Appamāda-v., v. 4; *Udānavarga*, ch. IV, v. 6.

4. Uṭhanaalasa anuṭhahato yoi bali alasieuvito
saṅsanasagapamano smatima prañai maga alasu na vinati.

Cf. *Dhammapada*, Magga-v., v. 8; *Udānavarga*, ch. XXXI, v. 32.

5. Na tavata dhamadharo yavata baho bhaṣati;
yo tu apa bi ṣutvana dhamu kaena phaṣai,
sa ho dhamadharo bhoti yo dhamu na pramajati.

Cf. *Dhammapada*, Dhammaṭṭha-v., v. 4.

6. Apramada amatapada pramadu macuno pada
apramata na miyati ye pramata yadha mutu.

Cf. *Dhammapada*, Appamāda-v., v. 1 = Fausbōll's *Jātaka*, V. p. 99 = *Dīpavaṃsa*, p. 46. Cf. *Udānavarga*, ch. IV, v. 1.

7. Eta viśeṣadha ñatva apramadasa panito
apramadi pramodia ariana goyari rato.

Cf. *Dhammapada*, Appamāda-v., v. 2; *Udānavarga*, ch. IV, v. 2.

8. Pramada anuyujati bala drumedhino jana
apramada tu medhavi dhana śeṭhi va rachati.

Cf. *Dhammapada*, Appamāda-v., v. 6 = *Saṃyutta*, I, p. 25 = *Theragāthā*, v. 883. Cf. *Udānavarga*, ch. IV, v. 10.

9. Apramatu pramateṣu suteṣu bahojagaru
avalaśa va bhadraśu hitva yati sumedhasu.

Cf. *Dhammapada*, Appamāda-v., v. 9.

10. Pramada apramadena yada nudati panitu
prañaprasada aruyu aśoka śoino jana
pravataṭho va bhumaṭha dhiru bala avechiti.

Cf. *Dhammapada*, Appamāda-v., v. 8 = *Vinaya* I, p. 5 = *Milinda*, p. 387; *Udānavarga*, ch. IV., v. 4.

[1] Rockhill's English translation from the Tibetan (Trübner's Oriental Series).

11. Apramadena Makabha devana samidhi gatu
apramada praśajhati pramadu garahitu sada.

Cf. *Dhammapada*, Appamāda-v., v. 10.

12. Hina dhama na sevea pramadena na savasi
michadiṭhi na royea na sia lokavaḍhano.

Cf. *Dhammapada*, Loka-v., v. 1.

13. Yo tu puvi pramajati pacha su na pramajati,
so ita loku obaseti abha muto va suriu.

Cf. *Dhammapada*, Loka-v., v. 6 = *Majjhima*, II, p. 105 = *Theragāthā*, v. 871. Cf. *Udānavarga*, ch. xvi, v. 5.

14. Arabadha nikhamadha yujatha budhaśaśane
dhunatha macuno sena nalagara ba kuñaru.

Cf. *Theragāthā*, vv. 256, 1147 = *Saṃyutta*, I, pp. 156-7 :—

Ārabbhatha nikkhamatha yuñjatha buddhasāsane
dhunātha maccuno senaṃ naḷāgāraṃ va kuñjaro.

Cf. *Divyāvadāna*, pp. 68, 138 :—

Ārabhadhvaṃ niṣkramata yujyadhvaṃ buddhaśāsane,
dhunīta mṛtyunaḥ sainyaṃ naḍāgāram iva kuñjaraḥ.

Cf. *Udānavarga*, ch. iv, v. 34.

15. Apramata smatimata sušila bhotu bhichavi
susamahitasagapa sacita anurachadha.

Cf. *Dīgha*, II, p. 120 :—

Appamattā satimanto sušīlā hotha bhikkhavo,
susamāhitasaṅkappā sacittaṃ anurakkhatha.

Cf. *Udānavarga*, ch. iv, v. 33.

16. Yo imasa dhamavinau apramatu vihaṣiti
prahai jatisaṅsara dukhusata kariṣati.

Cf. *Dīgha*, II, p. 121 = *Saṃyutta*, I. p. 157 = *Therag.*, v. 257 :—

Yo imasmiṃ dhammavinaye appamatto vihessati
pahāya jātisaṃsāraṃ dukkhass' antaṃ karissati.

Cf. *Divyāvadāna*, p. 68 :—

Yo hyasmin dharmavinaye apramattaś cariṣyati
prahāya jātisaṃsāraṃ duḥkhasyāntaṃ kariṣyati.

Cf. *Udānav.*, ch. iv, v. 35.

17. Ta yu vadami bhadrañu yavatetha samakata
apramadarata bhodha sadhami supraveditī.

There is no Pali counterpart of this verse. It is made up of three sets of expressions, which can be traced to Pali :

(1) *Taṃ vo vadāmi bhaddaṃ vo yāvant' ettha samāgatā* (*Dhammapada*, Taṇhā-v., v. 4 ; *Jāt.*, III, p. 387, l. 21)—for the first line ;

(2) *appamādaratā hotha* (*Dhammap.*, Nāga-v., v. 8)—for the third foot ;

(3) *saddhamme suppavedite* (*Itivuttaka*, p. 78)—for the fourth foot.

18. Pramada parivajetva apramadarata sada
bhavetha kuśala dhama yokachemasa prataa.

This verse cannot be traced in the Pali canon, although the parts are familiar.

19-20. Apramadi pramodia ma gami ratisabhamu
apramato hi jhayatu viśeṣa adhikachati.
Apramadi pramodia ma gami ratisabhamu
apramato hi jhayatu chaya dukhasa pramuni.

The exact counterparts of vv. 19 and 20 cannot be traced. But cf. *Dhammap.*, Appamāda-v., v. 7 = *Majjhima*, II, p. 105 = *Saṃyutta*, I, p. 25 = *Therag.*, v. 884 ; cf. *Udānav.*, ch. IV, vv. 8, 11.

21. Apramadarata bhodha khano yu ma uvacai
khanatita hi śoyati niraeṣu samapita.

The exact Pali parallel is wanting, but the parts can be traced, *e.g.*—

(1) *appamādaratā hotha* (*Dhammap.*, Nāga-v., v. 8) ; for the first foot ;

(2) *khaṇo ve mā upaccagā*, *Khaṇātītā hi socanti nirayamhi samappitā* (*Dhammap.*, Niraya-v., v. 10) ; *Therag.*, v. 403 ; see also *Suttanipāta*, v. 333 and *Therag.*, v. 1005)—for the rest of the verse.

22. Apramadarata bhodha sadhami supravedite
drugha udhvaradha atmana pagasana va kuñaru.

Cf. *Dhammapada*, Nāga-v., v. 8. Cf. *Udānavarga*, ch. IV, v. 26. With 'sadhami supravedite', *cf.* 'saddhamme suppavedatha' (*Itivuttaka*, p. 78).

23. Nai kalu pramadasa aprati asavachaye
pramata dubu amoti siha ba muyamatia.

The exact parallel has not been met with in Pali so far. With 'aprati asavachaye', *cf.* 'appatto āsavakkhayaṃ' (*Dhammap.*, Dhammaṭṭha-v., v. 17) ; with 'siha ba muyamatia', *cf.* 'sīhaṃ va migamātukā' (*Jātaka*, I, p. 389). Cf. *Udānavarga*, ch. IV, v. 12.

24. Nai pramadasamayu aprati asavachayi
apramato hi jhayatu pranoti paramu sukhu.

The exact parallel has not been met with in Pali. For the second line, see *Majjh.*, II, p. 105; *Therag.*, v. 884; *Dhammapada*, Appamāda-v., v.7.

## 3. Sahasa-Vaga

1. Yo sahasa sahasani sagami manuṣa jini
ekaji jini atmana so ho sagamu utamu.

Cf. *Dhammapada*, Sahassa-v., v. 4. Cf. *Udānavarga*, ch. xxiii, v. 3. Cf. also *Mahāvastu*, Sahasravarga, v. 3. :—

Yo śatāni sahasrāṇāṃ saṃgrāme manujā jaye
yo caikaṃ jaye ātmānaṃ sa vai saṃgrāmajit varaḥ.

2. Sahasa bi ya gaśana anathapadasahita
eka vayapada ṣebha ya ṣutva uvaśamati.

Cf. *Dhammapada*, Sahassa-v., v. 1. Cf. *Fa-kheu-pi-u*,[1] sec. xvi, p. 104. Cf. *Mahāvastu*, Sahasravarga, v. 1 :—

Sahasram api vācānāṃ anarthapadasaṃhitā
ekā arthavatī śreyā yāṃ śrutvā upaśāmyati.

3. Sahasa bi ya gadhana anathapadsahita
eka gadhapada ṣeho ya ṣutva uvaśamati.

Cf. *Dhammapada*, Sahassa-v., v. 2. Cf. *Mahāvastu*, Sahasravarga, v. 2 :—

Sahasram api gāthānāṃ anarthapadasaṃhitā
ekā arthavatī śreyā yāṃ śrutvā upaśāmyati.

4. Yo ja gadhaśata bhaṣe anathapadasahita
eka gadhapada ṣeho ya ṣutva uvaśamati.

Cf. *Dhammapada*, Sahassa-v., v. 3. Cf. *Fa-kheu-pi-u*, sec. xvi, p. 104. Cf. *Udānav.*, ch. xxiv, v. 2. See also *Jātaka*, IV, p. 175.

[1] Samuel Beal's English translation of the Chinese *Dhammapada* (Trübner's Oriental Series, pocket edition).

5-7. Masamasi sahasina yo yaea śatena ca
neva Budhi prasadasa kala aveti ṣoḍaśa.
Masamase sahasena yo yaea śatina ca
neva Dhami prasadasa kala aveti ṣoḍaśa.
Masamase sahasina yo yaea śatena ca
neva Saghi prasadasa kala aveti ṣoḍaśa.

Cf. *Fa-kheu-pi-u*, sec. xvi, p. 105. Cf. *Udānav.*, ch. xxiv, vv. 26-28. Cf. *Mahāvastu*, Sahasravarga, vv. 4-6 :—

Yo jayeta sahasrāṇāṃ māse māse śataṃ śataṃ
na so Buddhe prasādasya kalāṃ arghati ṣoḍaśīṃ.

Yo jayeta sahasrāṇāṃ māse māse śataṃ śataṃ
na so Dharme prasādasya kalāṃ arghati ṣoḍaśīṃ.

Yo jayeta sahasrāṇāṃ māse māse śataṃ śataṃ
na so Saṃghe prasādasya kalāṃ argati ṣoḍaśīṃ.

8. Masamasi sahasena yo yaea śatena ca
neva saghasadhameṣu kala aveti ṣoḍaśa.

Cf. *Dhammap.*, Bāla-v., v. 11 (last half) = *Mahāvastu*, Sahasravarga, v. 14 (last half). Cf. *Udānav.*, ch. xxiv, v. 33. Cf. *Mahāvastu*, Sahasravarga, v. 8 :—

Yo jayeta sahasrāṇāṃ māse māse śataṃ śataṃ
na so svākhyātadharmāṇāṃ kalām arghati ṣoḍaśīṃ

9. Masamase sahasena yo yaea śatena ca
neva sabanaśileṣu kala aveti ṣoḍaśa.

Cf. *Mahāvastu*, Sahasravarga, v. 7 :—

Yo jayeta sahasrāṇāṃ māse māse śataṃ śataṃ
so va sampannaśīlānāṃ kalāṃ nārghati ṣoḍaśīṃ.

10. Masamase sahasena yo yaea śatena ca
ekapananuabisa kala naveti ṣoḍaśa.

Cf. *Fa-kheu-pi-u*, sec. vii, p. 17. Cf. *Udānav.*, ch. xxiv, vv. 29-31. Cf. *Manu*, V. 53:—

Varṣe varṣe 'śvamedhena yo yajeta śataṃ samāḥ
māṃsāni ca na khādedyastayoḥ puṇyaphalaṃ samam.

11. Ya ja vaṣaśata jivi kusidhu hinaviyava
muhutu jivita ṣebha virya arahato driḍha.

Cf. *Dhammap.*, Sahassa-v., v. 13. Cf. *Udānav.*, ch. xxiv, v. 4.
Cf. *Mahāvastu*, Sahasravarga, v. 19 :—

Yo ca varṣaśataṃ jīve kuśīdo hīnavīryavān
ekāhaṃ jīvitaṃ śreyo vīryam ārambhato dṛḍhaṃ.

12. Ya ji vaṣaśato jivi apaśu udakavaya
muhuta jivita ṣebha paśato udakavaya.

Cf. *Dhammap.*, Sahassa-v., v. 14. Cf. *Udānav.*, ch. xxiv, v. 6.
Cf. *Mahāvastu*, Sahasravarga, v. 23 :—

Yo ca varṣaśataṃ jīve apaśyam udayavyayaṃ
ekāhaṃ jīvitaṃ śreyo paśyato udayavyayaṃ.

13. Ya ja vaṣaśata jivi apaśu dhamu utamu
muhuta jivita ṣebhu paśatu dhamu utamu.

Cf. *Dhammap.*, Sahassa-v., v. 16. Cf. *Udānav.*, ch. xxiv, v. 10.
Cf. *Mahāvastu*, Sahasravarga, v. 24 :—

Yo ca varṣaśataṃ jīve apaśyaṃ dharmam uttamaṃ
ekāhaṃ jīvitaṃ śreyo paśyato dharmam uttamaṃ.

14-15. Ya ja vaṣaśata jatu agi pariyare vane
chirena sapitelena divaratra atadrito,
Eka ji bhavitatmana muhuta viva puae
sameva puyana ṣebha ya ji vaṣaśata hotu.

Cf. *Dhammap.*, Sahassa-v., v. 8. Cf. *Udānav.*, ch. xxiv, v. 17.
Cf. *Mahāvastu*, Sahasravarga, vv. 15-16 :—

Yo ca varṣaśataṃ jīve agniparicaraṃ caret
patrāhāro chavāvāsī karonto vividhaṃ tapaṃ,
yo caikaṃ bhāvitātmānaṃ muhūrtam api pūjayet
sā ekapūjanā śreyo na ca varṣaśataṃ hutaṃ.

16. Ya keja yaṭha va hotu va loke
savachara yaea puñapekho
sarva vi ta na caubhakameti
abivadana ujukateṣu ṣiho.

Cf. *Dhammap.*, Sahassa-v., v.9. Cf. *Fa-kheu-pi-u*, sec. xvi, p. 108.
Cf. *Udānav.*, ch. xxiv, v. 34. Cf. *Mahāvastu*, Sahasravarga, v. 17 :—

Yat kiṃcid iṣṭaṃ ca hutaṃ ca loke
saṃvatsaraṃ yajati puṇyaprekṣo,
sarvaṃ pi taṃ na caturbhāgam eti
abhivādanaṃ ujjugateṣu śreyaṃ.

# VIII

# SAMYUTTA-NIKĀYA

## 1. Accenti

1. Accenti kālā tarayanti rattiyo,
vayoguṇā anupubbaṃ jahantī;
etaṃ bhayaṃ maraṇe pekkhamāno
puññāni kayirātha sukhāvahāni.

2. Accenti kālā tarayanti rattiyo,
vayoguṇā anupubbaṃ jahanti;
etaṃ bhayaṃ maraṇe pekkhamāno
lokāmisaṃ pajahe santipekkho.

## 2. Kuṭikā

1. Kacci te kuṭikā n' atthi, kacci n' atthi kulāvakā,
kacci santānakā n' atthi, kacci mutto 'si bandhanā ?

2. Taggha me kuṭikā n' atthi, taggha n' atthi kulāvakā,
taggha santānakā n' atthi, taggha mutto 'mhi bandhanā.

3. Kin tāhaṃ kuṭikaṃ brūmi, kin te brūmi kulāvakaṃ,
kin te santānakaṃ brūmi, kin tāhaṃ brūmi bandhanaṃ ?

4. Mātaraṃ kuṭikam brūsi, bhariyaṃ brūsi kulāvakaṃ,
putte santānake brūsi, taṇham me brūsi bandhanaṃ.

5. Sāhu te kuṭikā n' atthi, sāhu n' atthi kulāvakā,
sāhu santānakā n' atthi, sāhu mutto 'si bandhanā.

## 3. Jatā

1. Antojaṭā bahijaṭā jaṭāya jaṭitā pajā,
taṃ taṃ Gotama pucchāmi : ko imaṃ vijaṭaye jaṭan ti ?

2. Sīle patiṭṭhāya naro sapañño cittaṃ paññañ ca bhāvayaṃ,
ātāpī nipako bhikkhu so imaṃ vijaṭaye jaṭaṃ.

3-4. Yesaṃ rāgo ca doso ca avijjā ca virājitā
khīṇāsavā arahanto tesaṃ vijaṭitā jaṭā.
Yattha nāmañ ca rūpañ ca asesam uparujjhati
paṭighaṃ rūpasaññā ca ettha sā chijjate jaṭā ti.

## 4. Accharā

1. Accharāgaṇasaṅghuṭṭham pisācagaṇasevitaṃ
vanan-tam mohanaṃ nāma kathaṃ yātrā bhavissati ?

2. Ujuko nāma so maggo, abhayā nāma sā disā,
ratho akujano nāma dhammacakkehi saṃyuto.

3. Hirī tassa apālambo, saty-assa parivāraṇam,
dhammāhaṃ sārathiṃ brūmi sammādiṭṭhi purejavaṃ.

4. Yassa etādisaṃ yānaṃ itthiyā purisassa vā
sa ve etena yānena nibbānass' eva santike.

## 5. Vanaropa

1. Kesaṃ divā ca ratto ca sadā puññaṃ pavaḍḍhati,
dhammaṭṭhā sīlasampannā ke janā saggagāmino ti ?

2-3. Ārāmaropā vanaropā ye janā setukārakā,
papañ ca udapānañ ca ye dadanti upassayaṃ,
tesaṃ divā ca ratto ca sadā puññaṃ pavaḍḍhati,
dhammaṭṭhā sīlasampannā te janā saggagāmino ti.

## 6. Kavi

1. Kiṃsu nidānaṃ gāthānaṃ, kiṃsu tāsaṃ viyañjanaṃ,
kiṃsu sannissitā gāthā, kiṃsu gāthānam āsayo ti ?

2. Chando nidānaṃ gāthānaṃ, akkharā tāsaṃ viyañjanaṃ,
nāmasannissitā gāthā, kavi gāthānaṃ āsayo ti.

## 7. Upacālā

1. Tāvatiṃsā ca Yāmā ca Tusitā cāpi devatā,
Nimmānaratino devā ye devā Vasavattino,
tattha cittaṃ paṇidhehi, ratiṃ paccanubhossasi.

2. Tāvatiṃsā ca Yāmā ca Tusitā cāpi devatā,
Nimmānaratino devā ye devā Vasavattino,
kāmabandhanabaddhā te, enti Māravasaṃ puna.

3-4. Sabbo ādīpito loko, sabbo loko padhūpito,
sabbo pajjalito loko, sabbo loko pakampito;
Akampitam acalitaṃ aputhujjanasevitaṃ
agati yattha Mārassa tattha me nirato mano.

## 8. Sisupacālā

1. Kiṃ nu uddissa muṇḍāsi, samaṇī viya dissasi,
na ca rocesi pāsaṇḍaṃ, kim-iva carasi momuhā ti ?

2. Ito bahiddhā pāsaṇḍā diṭṭhīsu pasīdanti ye,
na tesaṃ dhammaṃ rocemi, na te dhammassa kovidā.

3-4. Atthi Sakyakule jāto Buddho appaṭipuggalo*
sabbābhibhū Māranudo sabbatthaṃ aparājito
sabbakammakkhayaṃ patto vimutto upadhisaṅkhaye,
so mayhaṃ Bhagavā satthā, tassa rocemi sāsanan ti.

## 9. Selā

1. Nayidam attakataṃ bimbaṃ, nayidaṃ parakatam aghaṃ,
hetuṃ paṭicca sambhūtaṃ, hetubhaṅgā nirujjhati.

2-3. Yathā aññataraṃ bījaṃ khette vuttaṃ virūhati
pathavīrasañ cāgamma sinehañ ca tadūbhayaṃ,
Evaṃ khandhā ca dhātuyo cha ca āyatanā ime
hetuṃ paṭicca sambhūtā hetubhaṅgā nirujjhare.

## 10. Vajirā

1. Kenāyaṃ pakato satto, kuvaṃ sattassa kārako,
kuvaṃ satto samuppanno, kuvaṃ satto nirujjhatī ti ?

2. Kinnu satto ti paccesi, Māraditṭhigataṃ nu te,
suddhasaṅkhārapuñjo 'yaṃ nayidha sattūpalabbhati.

3. Yathā hi aṅgasambhārā hoti saddo ratho iti,
evaṃ khandhesu santesu hoti satto ti sammuti.

4. Dukkhaṃ eva hi sambhoti, dukkhaṃ tiṭṭhati veti ca,
nāññatra dukkhā sambhoti, nāññaṃ dukkhā nirujjhatī ti.

## 11. Vaṅgīsa

1. Kāveyyamattā vicarimha pubbe gāmā gāmaṃ purā puraṃ,
ath' addasāma Sambuddhaṃ, saddhā no udapajjatha.

2. So me dhammam adesesi khandhe āyatanāni dhātuyo ca,
tassāhaṃ dhammaṃ sutvāna pabbajiṃ anagāriyaṃ.

3. Bahunnaṃ vata atthāya bodhiṃ ajjhagamā Muni
bhikkhūnaṃ bhikkhunīnañ ca ye niyāmagataddasā.

4. Svāgataṃ vata me āsi mama Buddhassa santike,
tisso vijjā anuppattā kataṃ Buddhassa sāsanaṃ.

5. Pubbenivāsaṃ jānāmi, dibbacakkhuṃ visodhitaṃ,
tevijjo iddhippatto 'mhi cetopariyāyakovido.

## 12. Ālavaṃ

1. Kiṃsūdha vittaṃ purisassa seṭṭhaṃ,
kiṃsu suciṇṇaṃ sukham āvahāti,
kiṃsu have sādutaraṃ rasānaṃ,
kathaṃjīviṃ jīvitam āhu seṭṭhan ti?

2. Saddhidha vittaṃ purisassa seṭṭhaṃ,
dhammo suciṇṇo sukham āvahāti,
saccaṃ have sādutaraṃ rasānaṃ,
paññājīviṃ jīvitam āhu seṭṭhan ti.

3. Kathaṃ su tarati oghaṃ, kathaṃ su tarati aṇṇavaṃ,
kathaṃ su dukkham acceti, kathaṃ su parisujjhatī ti ?

4. Saddhāya tarati oghaṃ, appamādena aṇṇavaṃ,
viriyena dukkham acceti, paññāya parisujjhati.

5. Kathaṃ su labhate paññaṃ, kathaṃ su vindate dhanaṃ,
kathaṃ su kittiṃ pappoti, kathaṃ mittāni ganthati,
asmā lokā paraṃ lokaṃ katham pecca na socatī ti ?

6. Saddahāno arahataṃ dhammaṃ nibbānapattiyā
sussūsā labhate paññaṃ appamatto vicakkhaṇo.

7. Paṭirūpakārī dhuravā uṭṭhātā vindate dhanaṃ,
saccena kittiṃ pappoti dadaṃ mittāni ganthati,
asmā lokā paraṃ lokaṃ evam pecca na socati.

8. Yass' ete caturo dhammā saddhassa gharam esino,
saccaṃ damo dhiti cāgo, sa ve pecca na socati,
asmā lokā paraṃ lokaṃ evam pecca na socati.

9. Ingha aññe pi pucchassa puthu-samaṇabrāhmaṇe
yadi saccā damā cāgā khantyā bhiyyo 'dha vijjatī ti.

10. Kathaṃ nu dāni puccheyyaṃ puthu-samaṇabrāhmaṇe,
yo 'haṃ ajja pajānāmi yo attho samparāyiko ?

11. Atthāya vata me Buddho vāsāyāḷavim āgato,
yo 'ham ajja pajānāmi yattha dinnam mahappphalaṃ

12. So ahaṃ vicarissāmi gāmā gāmaṃ purā puraṃ
namassamāno Sambuddhaṃ dhammassa ca sudhammatan ti.

## 13. Agayha

1. Rūpā saddā gandhā rasā phassā dhammā ca kevalā
iṭṭhā kantā manāpā ca yāvatatthī ti vuccati.

2. Sadevakassa lokassa ete vo sukhasammatā,
yattha c'ete nirujjhanti taṃ tesaṃ dukkhasammataṃ.

3. Sukhaṃ diṭṭhaṃ ariyehi sakkā yassa nirodhanaṃ,
paccanīkaṃ idaṃ hoti sabbalokena dassanaṃ.

4. Yam pare sukhato āhu tad ariyā āhu dukkhato,
yam pare dukkhato āhu tad ariyā sukhato vidū.

5. Phassadhammaṃ durājānaṃ sammuḷh' ettha aviddasu
nivutānaṃ tamo hoti andhakāro apassataṃ.

6. Satañca vivaṭaṃ hoti āloko passataṃ idha,
santikena vijānanti mahādhammassa kovidā.

7. Bhavarāgaparetehi bhavasotānusāribhi
Māradheyyānupannehi nāyaṃ dhammo susambuddho.

8. Ko nu aññatra-m-ariyehi padaṃ sambuddham arahati,
yam padaṃ sammadaññāya parinibbanti anāsavā !

## 14. VEDANĀ

1. Na vedanaṃ vediyati sapaññō
sukham pi dukkham pi bahussuto pi,
ayaṃ ca dhīrassa puthujjanena
mahā viseso kusalassa hoti.

2. Saṅkhātadhammassa bahussutassa
sampassato lokam imaṃ paraṅ ca
iṭṭhassa dhammā na mathenti cittaṃ,
aniṭṭhato no paṭighātam eti.

3. Tassānurodhā athavā virodhā
vidhūpitā atthagatā na santi,
padaṃ ca ñatvā virajaṃ asokaṃ
sammā pajānāti bhavassa pāragū.

## 15. ĀKĀSAM

1-3. Yathā pi vātā ākāse vāyanti vividhā puthu,
puratthimā pacchimā cāpi uttarā atha dakkhiṇā,
Sarajā arajā vā pi sītā uṇhā ca ekadā,
adhimattā parittā ca puthu vāyanti mālutā,
Tath' ev' imasmim pi kāyasmiṃ samuppajjati vedanā,
sukhadukkhasamuppatti adukkhamasukhā ca yā.

4. Yato ca bhikkhu ātāpī sampajāno nirūpadhi,
tato so vedanā sabbā parijānāti paṇḍito.

5. So vedanā pariññāya diṭṭhe dhamme anāsavo
kāyassa bhedā dhammaṭṭho saṅkhyaṃ nopeti vedagū.

# NOTES

## I

## MAJJHIMA-NIKĀYA

1. Bhayabherava-Sutta [No 4].—Translated by Neumann (*Die Reden Gotama-Buddhas*); Silacara (*The First Fifty Discourses from the collection of the medium-length discourses of Gotama the Buddha*); Lord Chalmers (*Further Dialogues of the Buddha*).—*Bhayabherava* = 'braving fear' (Chalmers), 'dreaded horror' (Barua); it is but a synonym of *lomahaṃsa*. The Sutta contains Buddha's vivid reminiscences of his terrible experience as a lonely ascetic dweller in a dense forest, the Prāgbodhi hill of Hwen Thsang. See Barua, *Gayā and Buddha-Gayā*, Bk. I, pp. 158-62). For a Jaina parallel, compare *Ohāṇa-Suya* (Āyaraṃga-Sutta, S.B.E., Jaina-Sūtras, Part I). For the general meaning of *maga* (animals) and *mora* (birds), see Buddhaghosa's *Papañcasūdani*.

2. Dhammacetiya Sutta [No. 89].—Translations: Neumann, Lord Chalmers. The subject is illustrated in the Bharhut sculpture. For a later version of the episode of Pasenadi's last interview with Buddha, read *Bhaddasāla Jātaka* [No. 465], Paccuppanna-vatthu, or the piece Death of King Pasenadi in the Matriculation Pali Selections. *Naṅgaraka* was a Kosalan town just 3 yojanas to the south of the Sākya nigama called Uḷumpa or Medalumpa. For the contemporaneity of Buddha and Pasenadi, note the statement—"Bhagavā pi Kosalako, aham pi Kosalako. Bhagavā pi āsītiko, aham pi āsītiko" (p. 13, ll. 28-29). The Sutta throws the contrast between the royal position and the Buddha-position into bold relief. Note how it sets forth the extent of the royal power. Note also the names Isidatta and Purāṇa, two distinguished architects (*thapatayo*) in the service of the king of Kosala.

3. Bhaddekaratta-Sutta [No. 131].—Translations: Neumann, Lord Chalmers. It offers a canonical exposition exemplifying Mahākaccāyana's unsurpassed ability to explain in detail what was formulated in brief by Buddha. Thus the Sutta stands out as a typical commentary, a *niddesa* or *vibhaṅga*, embedded in the canon itself.

4. Aggi-Vacchagotta [No. 72].—Translations: Neumann, Silacara, Lord Chalmers. It sets forth the points which were considered by the

Brahmanical thinkers as 'ultimate questions'. With Buddha these were but *ṭhapaniya-pañhas*, questions which he would shelve, not because he discouraged speculative thought but because in admitting them as problems he would endanger his own position as a thinker. The epithet *Aggi* is prefixed to the name of Vacchagotta for distinguishing him from his other namesakes.

5. Gaṇaka-Moggallāna [No. 107].—Translations: Neumann, Lord Chalmers. Moggallāna is introduced as a Brahmin mathematician, one whose business was 'counting' (*gaṇanā*). Brahmanism was, according to his interpretation, a graduated system of learning and training—*anupubba-sikkhā*, *anupubba-kiriyā*, *anupubba-paṭipadā*. The enquiry pressed is—if Buddha's teaching could be so construed. The reply given is in the affirmative.

6. Aṅgulimāla [No. 86].—Translations: Neumann, Lord Chalmers. For the gāthās of Aṅgulimāla Thera, see *Theragāthā* and Mrs. Rhys Davids, *The Psalms of the Brethren*. Note why Aṅgulimāla was called by that name. The Sutta gives quite a realistic description of the outlaw and hardened high-way robber. One is almost tempted to take him to be a religious fanatic and the forerunner of Kāpālikas of later times. Observe how his conversion heightened the reputation of Buddha as a *purisadammasārathi*.

7. Ānanda and Sandaka [No. 76].—Translations: Neumann, Silacara, Lord Chalmers. The interest of the Sutta lies in Ānanda's criticism of the views of the Six Titthiyas, which are set forth also in the Sāmaññaphala-Sutta. The Ājīvikas or followers of Makkhali Gosāla appear to have been the main target of attack: "*Ājīvakā puttamattāya puttā.*" See Rhys Davids, *Dialogues of the Buddha*, Vol. II, Part I; Barua, *History of Pre-Buddhistic Indian Philosophy*, Part III; and B. C. Law, *Historical Gleanings*.

## II

## MILINDA-PAÑHA

[Translated by Rhys Davids for S. B. E.: *The Questions of King Milinda*, Parts I and II with Introductions. Read also Mrs. Rhys Davids' *Milinda Questions* and B. C. Law's *History of Pali Literature*, Vol. II, pp. 371 foll.]

1. City of Sāgala [Bāhirakathā].—For the identification of Sāgala, see Rhys Davids, *The Questions*, Part I, Introduction; H. C. Raychaudhuri, *Political History of Ancient India*; and B. C. Law, *Geography of Early Buddhism*.

2. Pre-Natal Merits of Milinda and Nāgasena [Bāhirakathā].—Note two prophecies, one suggesting the date of composition of the *Kathā-vatthu* and the other that of the *Milinda-Pañha*.

3. Milinda's Thirst for Knowledge [Bāhirakathā].—Here we have an enumeration of nineteen branches of learning for a prince's education in ancient India. As for the Hindu systems of philosophy, it is noteworthy that the text ignores the two Mīmāṁsās and speaks only of Sāṅkhya, Yoga, Nyāya (Nīti) and Vaiśeṣika. The episode about the *cha Satthāro* betrays a literary plagiarism of the opening section of the *Sāmaññaphala-Sutta* and is an anachronism. The views of Makkhali Gosāla and Pūraṇa Kassapa, as stated in it, seem to be altogether fictitious, not to say, misrepresented.

4. Forecast of Nāgasena's Birth [Bāhirakathā].—*Sāgala* finds mention as an important centre of Buddhism. The location of Rakkhita-tala in the Himalayan region is not as yet ascertained.

5. Early Life and Education of Nāgasena [Bāhirakathā].—The details of Brahmanical education are important. For the list of subjects, see *Ambaṭṭha-Sutta* (Dīgha I) and Buddhaghosa's commentary on the same.

6. Conversion and Training of Nāgasena [Bāhirakathā].—*Kajaṅgala*, the native village of Nāgasena was a Brahmin locality in the neighbourhood of the Vattaniya Retreat of Rakkhitatala. The Retreat was a notable centre for the study of the Abhidhamma-Piṭaka under Assagutta, while the Asokārāma of Pāṭaliputra was famous for the general study of Buddhavacana or Tipiṭaka.

7. Milinda and Āyupāla [Bāhirakathā].—The Saṅkheyya Pariveṇa must have been a Buddhist monastic institution in or about Sāgala. Āyupāla was no match for an able disputant like Milinda.

8. Meeting of Milinda and Nāgasena [Bāhirakathā].—At last Nāgasena enters the arena to try his strength with Milinda, a weaker rival. The scene of the meeting is dramatic. Note the importance of the terms *tepiṭaka*, *pañcanekāyikā* and *catunekāyikā* (p. 53, ll. 34-5). For the Indianisation of Greek personal names into *Milinda*, *Devamantiya*, *Anantakāya* and so on, see Rhys Davids, *The Questions of King Milinda*, Introd. *Cf.* Asokan spellings of Greek names in Rock Edict XIII (different versions).

9-13. SADDHĀ—PAÑÑA [Milinda-P., pp. 34 39].—Tbe characterization of each of the five moral faculties and powers is too clear to need any comment.

14. SUPINA [Milinda-P., pp. 297-301].—For a modern commentary on the Buddhist theory of dreams, see SHWE ZAN AUNG, *Compendium of Buddhist Philosophy*, Introductory Essay.

15. NIBBĀNA [Milinda-P., pp. 315-328].—For the Buddhist conception of Nibbāna, see CHILDERS, *Dictionary of the Pali Language*, sub voce *Nibbāna*; N. DUTT, *Some Aspects of Mahāyāna Buddhism in relation to Hīnayāna*. The Milinda gives a rather popular exposition of the subject.

## III

## ATṬHAKATHĀ

1. UDENA AND VĀSULADATTĀ [ Dhammapada-Aṭṭhakathā, Udena-vatthu, pp. 191-99 ].—Translated into English by BURLINGAME, *Buddhist Legends* (Harvard Oriental Series). For Caṇḍapajjota, King of Avantī, and Udena, King of Vatsa, see RHYS DAVIDS, *Buddhist India*, Chapter I; WINTERNITZ, *History of Indian Literature* (English translation, Calcutta University publication, Vol. II, p. 194).

2. MARRIAGE OF VISĀKHĀ [ Dhammapada-Aṭṭhakathā, Visākhāya Vatthu, pp. 385-98].—Translation: BURLINGAME, *Buddhist Legends*. For the part played by Visākhā in Buddhism, see *Vinaya Texts* (S. B. E.); B. C. LAW, *Women in Buddhism*, HORNER, *Women under primitive Buddhism* ; and BURLINGAME, *Buddhist Legends*. Note the importance of the Banker for the king's rule in ancient India and the bearing of the story on old Indian Society, especially, aristocracy.

3. PORĀṆA-VAJJIDHAMMA [Sumaṅgala-vilāsinī, II, p. 519].—The extract throws light on the judicial system of the Vajjis. See RHYS DAVIDS, *Buddhist India*, Chapter II. For detailed information about the Vajjis, see B. C. Law, *Some Kṣatriya Tribes in Ancient India* and R. C. MAJUMDAR, *Corporate Life in Ancient India* (Political Corporations). Note the gradation of the judiciary. The underlying principle of criminal justice in ancient India, especially as borne out by this extract, was the same as that of modern British law: innocence of the accused till he is proved guilty. The term *aṭṭhakulikā* does not imply a system of trial by jury ; it seems

rather to mean a tribune composed of representatives of the eight clans who formed the Vajjian confederacy. According to the Jaina *Kalpasūtra*, the Vajji or Licchavi confederacy was composed of nine clans. But the term *aṭṭhakulikā* distinctly proves that, according to Buddhist information it was composed of eight clans and not of nine.

4. Quarrel between Ajātasattu and the Vajjis [Sumaṅgala-vilāsinī, II, pp. 516-17, 522-24].—This piece explains the real cause of quarrel between Ajātasattu and the Vajji-Licchavis. Note that they are called a *gaṇa*, which is just another term for *saṅgha*. For detailed information about the Vajjis and their quarrel with Ajātasattu, see B. C. Law, *Some Kṣatriya Tribes in Ancient India*.

5. Asandhimittā and Karavīkā [Sumaṅgala-vilāsinī, II, p. 453].—B. M. Barua thinks that the interest of the legend lies in a lurking suggestion about the identity of Asandhimittā with Kāluvākī, mentioned in the Queen's Edict as the second queen of Asoka. See *Indian Culture*, July, 1934, pp. 122-3. For Asandhimittā, see *Mahāvaṃsa*, Chap. V and Buddhaghosa's *Samantapāsādikā*, Introduction.

6. Enshrinement of Buddha's Relics [Sumaṅgala-vilāsinī, pp. 611-15].—Buddhaghosa gives a rather exaggerated account of the *stūpa* built by Ajātasattu. It would seem that his description is very much influenced by the Ceylonese account of the Mahācetiya of the Mahāvihāra of Ceylon. Note that, according to Pali tradition, *Piyadāso* (=*Piyadasso*=*Piyadasi* of the inscriptions) was the name of Asoka before his consecration, while *Asoka* was the name assumed by him after his consecration. See S. N. Mitra, *Identity of Piyadasi and Asoka* (*Indian Culture*, July, 1934, pp. 120-1). The Dīpavaṃsa also speaks of Asoka as *Piyadassi* (VI. 14, 24) and *Piyadassana* (VI. 1, 2 ; XV. 88 foll. ; XVI. 5).

## IV

## PAÑCATANTRA

[Translated by Benfey in 2 vols. Another translation is published from Trichinopoly, 1887. Translated into German by Fritze, Leipsig, 1884. For a comparative study of the Sanskrit Fairy Tales and Fables and the Buddhist Jātakas, read Macdonell, *A History of Sanskrit Literature*, Ch. XIV; Winternitz, *A History of Indian Literature*, Vol. II, pp. 119 foll.; and Rhys Davids, *Buddhist Birth-stories*, Introduction.]

1. The Tortoise and the Geese [I. 13].—Compare *Kacchapa-Jātaka* (Fausböll, No. 215), which is also called *Bahubhāṇi-Jātaka* in Dhammapada-Aṭṭhakathā (*q. v.* on verse 363).

2. The Sparrows and the Roguish Elephant [I. 15].—Compare *Laṭukika-Jātaka* (Fausböll, No. 357), which is illustrated in the Bharhut sculpture.

3. The Monkey and the Sparrows [I. 18].—The story occurs again as No. 12 in Pañcatantra, IV. Compare *Kuṭidūsaka-Jātaka* (Fausböll, No. 321).

4. The Pigeons and the Fowler [II. 1].—Compare *Sammodamāna-Jātaka* (Fausböll, No. 33), which is illustrated in the Bharhut sculpture.

5. The Brahmin and the Swindlers [III. 3].—Note that the animal carried by the Brahmin for sacrifice is mentioned simply as *paśu*, a generic term.

6. The Ass in the Tiger's Skin [IV. 5].—Compare *Sīhacamma-Jātaka* (Fausböll, No. 189).

7. The Barber and the Kṣapaṇakas [V. 1].—The Kṣapaṇakas were naked ascetics, Jaina or Ājīvika, here confounded with the Buddhists, who were not unclothed.

8. The Greedy Monkey [V. 10].—The story speaks of Śālihotra as an ancient Indian expert in the treatment of horses. Note the efficacy of the fat of monkey applied to the body of a horse as a healing balm for inflammation caused by burning.

## V

## EDICTS OF ASOKA

[Edited with estampages, translation and critical notes by E. Hultzsch under the title *Inscriptions of Asoka* in Corpus Inscriptionum Indicarum, Vol. I, New Series. Translated with notes in Vincent A. Smith's *Asoka*, 3rd edition; D. R. Bhandarkar's *Asoka*, 2nd edition, and R. K. Mookerji's *Asoka*.]

1. Rock Edict I.—Only four versions have been set out here. The language of the Girnar version represents a Western Indian variety of the

Prakrit of Asoka's time, the phonetic system and grammatical forms of which are very much akin to those of Pali. The Shahbazgarhi text presents a North-West Indian variety, similar to the language of the Prakrit Dhammapada, which betrays, among other traces, an influence of the phonetic system of the Iranian dialect. The Kalsi and Jaugaḍa texts, on the other hand, exhibit a distinct type of Eastern dialect which is characterised by the elements of old Māgadhī. Note that *pā* for *vā* in Girnar *ārabhitpā* is an Iranian characteristic. For the identity of *Piyadasi* and *Asoka*, see S. N. Mitra's Note in *Indian Culture*, No. 1, pp. 120-1. See also *Dīpavaṃsa*, Ch. VI. 14. 24.

The edict does not seem to advocate vegetarianism as an ideal. It deprecates the slaughter of animals for sacrificial purpose. It speaks of two kinds of *samāja* or 'social entertainment', some of which are faulty and some of which are admittedly good (*sādhumatā*). It does not explain why the king found it difficult to do away with the daily killing of two peafowls and one deer when he had succeeded in stopping the killing of many hundred thousands of animals for the purpose of royal dishes. Both *maga* and *mora* may, after Buddhaghosa, be taken in a general sense, the former to denote all quadrupeds and the latter all birds.

2. Pillar Edict I.—The text is almost the same in all the versions and it seems to typify the Eastern dialect of the third century B.C.

3. Bhābrū Edict.—It also goes by the name of Second Bairāṭ or Calcutta-Bairāṭ. The block of stone which bears this inscription is preserved in Calcutta by the Asiatic Society of Bengal. It is typically a Buddhist edict, conclusively proving the Buddhist faith of Asoka. For details of identification of the seven tracts referred to in this edict, see the collected references in B. C. Law's *History of Pali Literature*, Vol. II, Appendix B, and for the importance of the Edict, see *Indian Culture*. No. 1, pp. 130-3.

## VI

## DHAMMAPADA

[See the list of English translations in B. C. Law's *History of Pali Literature*, Vol. I and Winternitz's *A History of Indian Literature*, Vol. II. An account of all the earlier recensions with their chronology will be found in Barua and Mitra's *Prakrit Dhammapada*, Introduction (Calcutta University publication). The Sanskrit *Dharmasamuccaya* is the latest

known copy of the Dhammapada, of which an account is published in the *Indian Historical Quarterly*, 1925. A new topical grouping of the gāthās of the Dhammapada is attempted in the Matriculation Pali Selections of the Calcutta University.]

1. YAMAKAVAGGA.—It is called *Yugavarga* in the Udānavarga (see Rockhill's translation). *Yamaka* or 'Twin' means that in this group two aspects of an idea are contrasted either in two separate gāthās or in two lines of one and the same gāthā. There are gāthās also in other groups in which two aspects of an idea are contrasted. Note that *sahitaṃ* is the same word as *saṃhitām*, accusative form of *saṃhitā*, meaning a Vedic collection, a Vedic text; also that the simile *gopo va gāvo gaṇayaṃ* has a direct bearing on the life of a village cowherd whose duty it was to tend the cattle of the whole village on a common pasture.

2. APPAMĀDAVAGGA.—This group of verses has a legendary importance. It is said that the recital of the gāthās of this Vagga by Nigrodhasāmaṇera made a deep impression on the receptive mind of Asoka and led ultimately to his conversion to Buddhism. There is little doubt that *appamāda* or *uṭṭhāna* is the keynote of Asoka's *Dhaṃma*. Among the Gītās, the Sanatsujātīya alone inculcates the principle of *Apramāda*.

3. CITTAVAGGA.—It contains a popular conception of MIND. The stanza *aciraṃ vat' ayaṃ kāyo* etc. is quite out of place here, and it is rightly included in the Jarāvagga of the Prakrit Dhammapada. The word *dūraṅgama* has at its back the Upanishad expression 'dūre vrajati', *ekacaraṃ* has 'eksh carati', and *guhāsayaṃ* has 'nihito guhāyām'.

4. PUPPHAVAGGA.—The simile of the flower is the burden of the stanzas in this group. The gāthā—*sekho dhammapadaṃ sudesitaṃ kusalo puppham iva pacessati* holds the key to the appreciation of the real beauty of the Dhammapada as an anthology. Note that in the expression *Mārassa papupphakāni* one has a clear anticipation of the later poetical conception of the *puṣpaśara* of Kāma, the Indian Cupid.

5. BĀLAVAGGA.—Note that *upanisā* in verse 16 is the same word as Sk. *Upaniṣat*, which frequently occurs in the Upanishads in the sense of *ādeśa* (command), *upadeśa* (instruction), and *rahasya* (secret). In the Pali context—*aññā hi lābhūpanisā*, 'secret' is perhaps a better rendering of *upanisā* than 'way' or 'means': 'The secret of gain is one thing, the secret of Nibbāna another'.

6. PAṆḌITAVAGGA.—For the verse—*Selo yathā ekaghano* etc., *cf.* Maṅgala-sutta: *phuṭṭhassa lokadhammehi cittaṃ yassa na kampati*', and

Ratana-sutta: *Yathindakhīlo paṭhaviṃ sito siyā catubbhi vātebhi asampakampiyo.* See how verse 10—*appakā te manussesu* etc., has been explained in the Milindapañha, under SADDHĀ (*ante*, p.57. ll. 4-7).

7. ARAHANTAVAGGA.—*Arhat* is the fit epithet of a Jina as well as of a Buddha, and in the phraseology of Jainism and Buddhism it means the Elect, *i.e.*, the person who is supremely worthy of respect. But in Ardha-Māgadhī we have also the spelling *arihanta*, suggesting a different derivation of the word. 'one who has destroyed all his internal enemies'. In Jainism, the epithet has nowhere been applied in the case of a disciple, while in Buddhism it occurs also as an epithet of a disciple who has attained to the last stage of sanctification.

8. SAHASSAVAGGA.—The gāthās of this group are traditionally associated with the three Jaṭila leaders of Gayā, each with a thousand followers. By addressing these gāthās Buddha could make an appeal to them and convert them to the new faith.

9. PĀPAVAGGA.—Note that line 1 of verse 8—*vāṇijo va bhayaṃ maggaṃ* etc., clearly bears out that the journey or voyage of merchants was not safe, and that to overcome dangers the merchants were armed.

10. DAṆḌAVAGGA.—In verses 13-14, the point emphasized is that the saintliness of a person is not to be determined by the garb in which he appears or even by external practices. It is the internal purity and tranquillity which determines the holiness of a man.

11. JARĀVAGGA.—In verse 6, the term *rājarathā sucittā* (painted royal chariots) symbolises the whole royal state. For the real import of the verse, see the explanation offered in BARUA AND MITRA'S *Prakrit Dhammapada*, Jaravaga. Note that the two verses 8-9 furnish us with a very fine specimen of *udāna* or inspired utterance of Buddha. According to the Dhammapada-Commentary, the *gahakāraka* is no other than *Taṇhā*, the builder (*vaḍḍhaki*) of the tabernacle.

12. ATTAVAGGA.—All the reflections in this group tend to heighten the importance of self-culture and self-reliance as the real means of emancipation. The *gāthās* are an answer to those who incline to interpret Buddhism as a religion which denies not only the existence of soul (the percipient) but also that of self (the biological entity).

13. LOKAVAGGA.—In verse 8—*andhabhūto ayaṃ loko* etc., *andha* is a twin term for *tama* (darkness); *cf. andha-tamaṃ tattha na candasūriyā*, or the Upanishad expression: *andhaṃ tamaḥ praviśanti.*

14. Buddhavagga.—Verses 8-9 are traditionally known to have been an outcome of moralisation on the earthly career of king Mandhātā. For the meaning of *rukkha-cetyāni*, see B. C. Law's *Geography of Early Buddhism*, Appendix, and B. M. Barua's note on 'The National Shrines of the Vṛjis' in *Indian Culture*, No. 1, pp. 124-6.

15. Sukhavagga.—In the Prakrit Dhammapada this Vagga is placed immediately after the Jarāvagga, to which it is a fitting sequel.

16. Piyavagga.—Note that *piya*, *pema*, *kāma* and *taṇhā* occur as a set of synonyms. The simile in verse 11 indicates that the social sentiment of men is in certain respects the same in all ages.

17. Kodhavagga.—*Atula* in verse 7 is a personal name. *Porāṇa* or *Purāṇa* is another term for *sassata* or *sanantana dhamma*,—the eternal law, the old experience.

18. Malavagga.—The first four verses, which speak of *Yamapurisā* ('messengers of Death'), *vāsa* ('halting place') and *pātheyya* ('passage'),—present, in brief, an anthropomorphic conception of man's journey hereafter into the kingdom of Death. As for the dictum *samaṇo n' atthi bāhire*, *cf.* Dīgha-Nikāya Vol. II—*Mahāparinibbānasuttanta*, Ch. V: *ito bahiddhā samaṇo pi n' atthi*, 'there is no recluse outside this pale'. Does it not seem to savour of sectarianism ?

19. Dhammaṭṭhavagga.—*Dhammaṭṭha* is the Pali form of Sk. *Dharmastha*. In the Arthaśāstra, *Dharmastha* figures as a royal officer connected with the administration of law and justice. Here, as represented in this Vagga, a *dhammaṭṭha* appears to have been a *paṇḍita* (connected, perhaps, with the royal court). He is probably the same royal officer who is called *attha-dhammānusāsako amacco* or *mahāmatto* in the Jātakas. His function was probaly to interpret the text of the law.

20. Maggavagga.—See notes in the Prakrit Dhammapada, Magavaga.

21 Pakiṇṇakavagga.—Read the Dhammapada-Commentary for the allegorical meaning of the terms *mātaraṃ*, *pitaraṃ*, *dve khattiye*, *sānucaraṃ raṭṭhaṃ*, *dve sotthiye* and *veyyaggha* in verses 5-6.

22. Nirayavagga.—Note that the expression *seyyo ayoguḷo bhutto tatto aggisikhūpamo* (verse 3) alludes to an Indian form of ordeal applied to test the innocence of the accused, or as a means of atonement for a sin already committed.

23. NĀGAVAGGA.—With *eko care mātaṅg' arraññe va nāgo* in verse 10, compare *eko care khaggavisāṇakappo*, the burden of the gāthās of the *Khaggavisāṇa-sutta* in the Sutta-nipāta. Note the poetic excellence and pathos of the gāthās.

24. TAṆHĀVAGGA.—Consult the commentary for the technical meaning of *chattiṃsati sotā* in verse 6. Note also the bearing of verse 19 on the science of language and grammar.

25. BHIKKHUVAGGA.—For explanations of the term *pañca* in verse 10, see the commentary.

26. BRĀHMAṆAVAGGA.—Half the number of verses of this vagga can be traced in the *Vāseṭṭha-sutta* (Sutta-nipāta) and in the Majjhima-Nikāya. The reasons for the opinion *na cāhaṃ brāhmaṇaṃ brūmi yonijaṃ mattisambhavaṃ* are elaborately stated in the Vāseṭṭha-sutta.

## VII

## PRAKRIT DHAMMAPADA

[A birch-bark manuscript of the Prakrit Dhammapada in Kharoṣṭhī characters was discovered in 1892 by the French traveller M. DUTREUIL DE RHINS among the ruins of the Gośṛṅga-vihāra of Khotan and its contents were first made known by M. SENART in 1897. The critical edition of the text prepared by Barua and Mitra is based upon Senart's publication. The language of this Dhammapada is the same as that of the Shahbazgarhi and Mansehra copies of Asoka's Rock Edicts. The *Prakrit Dhammapada* by BARUA AND MITRA (Calcutta University publication) contains exhaustive notes on the extracts.]

## VIII

## SAMYUTTA-NIKĀYA

[Translated into English by MRS. RHYS DAVIDS under the title *Kindred Sayings*. The collection is called *Saṃyuttaka* in the Peṭakopadesa.]

1. ACCENTI [I. p. 3].—The title is the catchword of the poem.

2. KUṬIKĀ [I. p. 8].—The allegorical meaning of *kuṭikā*, *kulāvakā*, *santānakā* and *bandhana* is set forth in verse 4.

3. JAṬĀ [I. p. 13].—Buddhaghosa's *Visuddhimagga* is nothing but a comprehensive commentary on the first two stanzas. See the explanation of the two stanzas in the opening section of the Visuddhimagga. See also PE MAUNG TIN'S *Path of Purity*, Part I.

4. ACCHARĀ [I. p. 33].—The stanzas are fully explained in BARUA AND MITRA'S *Prakrit Dhammapada*, Magavaga.

5. VANAROPA [I. p. 33].—The poem proclaims the merit of such public works as the laying out of pleasaunces, the planting of shady trees, the construction of bridges, the maintenance of drinking places, and the arrangement for water-supplies. Note that *udapāna*, as explained by Buddhaghosa, is a general term for wells, tanks and the like. The bearing of the poems on Asoka's Dhaṃma has been discussed in D. R. BHANDARKAR'S *Asoka*.

6. KAVI [I. p. 38].—Note the bearing the poem has on Indian Poetics.

7. UPACĀLĀ [I. p. 133].—These verses are also to be found, with a slight variation, in the Therīgāthā under SĪSUPACĀLĀ (see verses 197-200).

8. SĪSUPACĀLĀ [I. p. 133].—These verses occur with a little variation in the Therīgāthā under CĀLĀ (see verses 183-185). Here again we come across the phrase *ito bahiddhā* ('outside the pale of Buddhism'). Note that the term *pāsaṇḍā* is used in the edicts of Asoka in the sense of *nikāyā*, 'sects', 'denominations'. The variants met with in Asoka's inscriptions suggest that the word is a Prakrit form of Sk. *pārṣada* (= Pali *parisā*).

9. SELĀ [I. p. 134].—These verses are different from those attributed to SELĀ in the Therīgāthā. The poem explains the nature of the Buddhist law of causation. The phenomena are not sought to be explained by any efficient cause but by *paccaya-sāmaggi* or *samavāya*. The seed alone, for instance, is not enough to account for the germination. The nourishment from the soil (*paṭhavi-rasa*) is another important factor to be taken into consideration.

10. VAJIRĀ [I. p. 135].—This Therī does not figure in the Therīgāthā. The poem repudiates *puggalavāda*. See how the import of verse 3 is brought out in the Milinda-pañha (the First Controversy).

11. VAṄGĪSA [I. p. 196].—The stanzas occur with certain variations in Vaṅgīsa's psalms in the Theragāthā (see verses 1253-57, 1261-62). The name of Vaṅgīsa has nothing to do with the Vaṅga-janapada. It is the same word as *vāgīśa*, 'lord of speech', 'talented composer'. Vaṅgīsa ranked foremost among the extemporisers (*paṭibhāṇavā*). The *Subhāsita-sutta* in the Sutta-nipāta offers a good demonstration of his poetical talent.

12. ĀṬAVAṂ [I. pp. 214-15].—The poem inculcates the importance of *saddhā* as the first principle of progressive life. See prose elaboration of the idea in the Milinda piece on SADDHĀ. Note that here, precisely as in the Vānarinda-Jātaka, *sacca*, *dama*, *dhiti* and *cāga* are emphasized as the four cardinal principles by which a man of the world can fortify himself. The Jātaka, however, has *dhamma* for *dama*.

13. AGAYHA [IV. pp. 127-28].—This and the next two pieces present some of the ideas common to the Dhammapada with a deeper appeal.

14. VEDANĀ [IV. p. 210].—Note the terse but meaningful expression of this poem.

15. ĀKĀSAṂ [IV. p. 218].—In the Milinda-pañha, the term *vedagū* stands for the 'ego' or 'percipient'. Here it means 'one replete in knowledge'. Buddhaghosa explains *saṅkhyaṃ nopeti* as meaning: *ratto duṭṭho mūḷho ti na upeti khīṇāsavo nāma hotī ti*. The comment is not clear. The phrase simply means: 'he does not come within comprehension, *i.e.*, he cannot be characterised in terms of common understanding'.